

*R. Bible. Holograph.*

# The booke

of Salomon na=  
mely.

Prouerbia

Ecclesiastes

Cantica canticozum

Sapientia

Ecclesiasticus or Iesus

the sonne of Syrach.

Anno do. M. D. L. J.  
Mensis April.



The promised



## **T**he Prouerbes of Salomon.

**T**he prayse of Wyldome. We may not hee  
ken vnto the voluptuous promocation  
and musinges of synners. Wyld-  
ome complayneth to be des-  
pised of al men, and pro-  
phetieth destruction  
vnto her despy-  
sers.

Capl. primo.



**T**he prouerbs of  
Salomon, the  
sone of Dauid  
king of Israel  
to learne wisdom  
and instructiō  
and to perceauē  
the worddes of  
vnderstandyng and therby to recea-  
ue prudence, ryghteousnes iudge-  
ment, and equitie.

That the very symple myght haue  
wit and that yonge mē myght haue

¶.ii.

knowe



The pꝛouerbes  
knowledge and vnderstanding.

By hearyng, the wylse man shall  
come by moze wysdom, and he that  
is indued with vnderstanding shal  
opteyne wyt to perceauie a parable  
and the interpretacion therof, the  
wordes of the wylse and the darcke  
speeches of the same.

Job. xxviii.  
d.  
Eccle. i. c  
psa. xx. vi. b  
pꝛo. ix. c

The feare of the Lord, is the be-  
gynnyng of wisdom: but fooles  
despyce wysdome and instruction.

My sonne heare thy fathers doc-  
trine and forsake not the law of thy  
mother for that shal bring grace vnto  
thy head, and shalbe as a cheyne  
about thy necke.

My sonne consente not vnto syn-  
ners, if they entyse the, and saye,  
come with vs, we wyll laye wayte  
for bloud, and loke pruely for the  
innocent wythout a cause we shall  
swallow them vp like the hell, and  
deuoure them quicke, and whole

psalm  
cxviii. a

as

as those that go Downe into the pit.

So shall we fynde all manner of  
costely ryches, and fyll oure houses  
wyth i poples.

Cast in thy lot amouge vs, and  
let vs haue all one purse.

My sone walke not thou with the  
refrayne thy fote from theyr waye.

For theyr fete runne to euyl and  
are hasty to shed bloude.

But in bayne is the nette layd  
forth before the byrdes eyes.

Yea they them selues laye wayte  
one for an others bloud, and one of  
them woulde slaye an other.

These are the wayes of all suche  
as be couetouse that one would ra-  
uyshe anothers lyfe.

Wysdome cryeth wythoute, and  
putteth forth her voice in þe stretes. 1310. xlii. a

She calleth before the cōgrega-  
cion in the opē gates, & sheweth her  
wordes thoro w the cytye, saying.



The prouerbes

O ye children how long wyl you  
loue childishnes, how long wil the  
scorners delite in scornung, and the  
vnwise be enemies vnto knowlege  
O turne you vnto my correccion,  
lo, I wyl expresse my mynde vnto  
you, and make you vnderstand my  
wordes.

psal. lv  
Jer. lxviii. a I haue called, and ye refused it:  
I haue stretched out my hand, and  
no man regarded it, but al my coun-  
sels haue ye despysed, and set my  
correccion at nought,

Therefore shal I also laughe in  
your destruction, and mocke you  
when that thing that ye feare, com-  
meth vpon you, euen whē the thig  
that ye be afrayd of, falleth in so-  
denly lyke a storme, and your mys-  
ery like a tempest, ye when trouble  
and heuynes commeth vpon you  
Then shal they cal vpon me, but I  
wyl not heare, they shal seke me  
early

of Salomon,

early, but they hat not fynde me.  
And that becauſe they hated know-  
ledge, and receaued not the feare of  
the lord, but abhorred my counsell,  
and deſpyſed al my correccion.

The foze ſhall they eate the frutes  
of theyꝝ owne waye, and be fylled  
wyth theyꝝ owne inuencions.

For the turnynge awayne of the  
vniuerſe ſhall ſlay them, and the pro-  
ſperite of fooles, ſhalbe theyꝝ owne  
deſtruction.

But whoſo harkeneth vnto me **pro. u.**  
ſhall dwell ſafely, and be ſure from  
any feare of euyll.

Wiſdomme to be embraced and ſet by whiche  
teacheth feare and knowledge, wiſdomme direc-  
teth vs in the way of god and an aduor-  
tious woman is to be eſchued.

Eapt. ii.

**M**y ſonne, yf thou wylte receiue  
my wordes, and kepe my  
commaundemēt: ſi the, that thou  
wylte



The prouerbes

Wylte encline thine eares vnto wys-  
dome, apply thine hart then to vn-  
derstandyng.

For yf þu cryest after wysdome, and  
callest for knowledge if thou sekest  
after hyr as after money, and dig-  
gest for hir as for treaure, the shalt  
thou vnderstand þu feare of the lord  
and fynde the knowledge of God.

Iaco. i. a.  
Eccle. i. a  
and. vii. c.

For it is the lord that gyueth wis-  
dome, out of hys mouth commeth  
knowledge and vnderstandyng.

iii. Reg. v. b  
and. iii. d.

He preserveth the welfare of the  
rightuous and defendeth them that  
walke spyncerly, he kepeth the in the  
ryght path, and preserveth the way  
of such as serue him with godlines.  
Then shalt thou vnderstand rygh-  
tuousnes iudgemente, and equitie,  
yea and euery good way.

When wysdom entreth into thine  
hart, & thy soule delyteth in know-  
ledge, then shal counsell preserue the,  
and

and vnderstandyng shall kepe the. **c**

That thou mayest be deliuered  
from the euell way, and fro the man  
that speaketh frowarde thynges.

Fro such as leaue the right pathes  
and walke in the wales of darknes  
whycher they goe in doyng euell, and  
delyte in wycked thynges, whose  
wales are crooked, and they froward  
in thyr pathes. Prou. v. a.  
and. vii. a.

That thou maiest be deliuered also  
from the straunge woman, and fro  
hyr that is not thynne owne, whycher  
gyueth swete wordes, and whych  
forsaketh the husband of hyr yowth  
and forgetteth the couenaunte of  
hyr God.

For hir house is enclyned vnto  
death and her pathes vnto hell.

All they that go vnto hyr, come  
not a gayne, neyther take they hold  
of the way of lyfe.

Therefore walke thou in the way of  
such



The prouerbes

such as be virtuouse, and kepe the  
pathes of the ryghtuous.

For the iust shal dwel in the land  
and they that be perfect, shal remay-  
ne in it, but the vngodly shalbe ro-  
ted out of the lande, and the wycked  
doers shalbe roted out of it.

The commaundementes of God must be  
diligently regarded, and obserued.

Lapi.

iii.

**N**or shouldest thou forget not thou my  
lawe, but let that thyne harte  
kepe my commaundementes

Deut. xl. a. For they shal prolonge the dayes  
and yeares of thy lyfe, and byynge  
the peace.

Let mercye and faythfulnes ne-  
uer go from the, bynde them about  
thy necke, and wyte them in the ta-  
bles of thyne hart.

So shalt thou finde fauoure and  
good vnderstandynge in the syght  
of god, and man.

Out

Jerusalem.

But thy trust in god, with al thine hart, & leane not vnto thi own wit. **L**

In all thy wayes haue respecte vnto hi. & he shal order thy goings **Isa. x. e.**  
Be not wyse in thine owne conceit **Rom. xii. c**  
but feare the lord and depart from euil, so shal thy nauel be whole, & thy bones strong.

Honour the lord with thy substance and with y firstelynges of al thin increase, giue vnto the pore so shal thi barnes be filled w plētuousnes, and thi presses shal flow ouer with swete wyne. **Job. iiii. b**  
**Mal. iii. b**  
**Exo. xxxiii. d. xxxiii. c.**  
**Deut. xii. b.**  
**Apoc. iii. d**

My sonne despise not the chastenynge of the Lorde, neyther faynte when thou arte rebuked of hym. **Deut. xxi. a**

For whom the lord loveth him, he chasteneth, & yet deliteth in him, even as a father in his owne sonne  
Wel is him that findeth wisdom  
and opteyneth vnderstandinge, for  
the getting of it is better then any  
marchaun-



The proverbes  
merchaundysse of syluer, and the  
profyt of it is better then golde:

Pro. viii. a

Wysdome is more worthe then  
precyouse stones, and all the thynges  
that thou canste desyre, are not  
to be compared vnto her.

Vpon her ryght hande, is longe  
lyfe and vpon her lefte hande, is ry-  
ches and honoure.

Her wayes are pleasaunte wayes,  
and all her pathes are peaceable.

Gen. ii. b

She is a tree of lyfe to them that  
layde holde vpon her, and blessed  
is he that kepeth her fast.

Worth wysdome hath the Lorde  
layed the foundation of the earth,  
and thorow vnderstandynge hath  
he stablyshed the heauens.

Thorow hys wysdom the deap-  
thes breke vp, and the cloudes drop  
downe the dewe.

My sonne, let not these thynges  
departe from thyne eyes, but kepe  
my



offalomon.

my lawe and my councell, so shall  
it be lyfe vnto thy soule, and grace  
vnto thy mouth.

Then shalt thou walke safely in  
thy way, & thy fote shal not stumble

If thou sleapest, thou shalt not  
be afrayde, but shall take thy rest, *Prover. i. d*  
and sleape swetely.

Thou nedest not to be afrayde  
of any sodayne feare, neyther for  
the violence rushinge in of the vn-  
godly, when it comicth.

For the lord shal stand by thy syde  
and kepe thi fote, that he be not take  
wythdrawe no good thinge frome  
them that haue nede, so longe as  
thyne hand is able to do it.

Saye not vnto thy neyghboure  
go thy waye and come agayne, to-  
morrowe wyl I geue the, where as  
thou hast now to geue hym.

Intend no hurte vnto thy neygh-  
bour seing he doth dwel in rest be he

Strive

The proverbes

Prov. i. c.

Stepue not lyghtely w any man  
where as he hath done y no harme.

Folowe not a wycked man, and  
chose none of hys wayes, for y lord  
abhorreth the froward, but hys coun-  
cell is amonge the ryghteous.

The curse of the Lorde is in the  
house of y vngodly, but he blisseth  
the dwelllynges of the righteous.

As for the scorneful, doth not he  
laughe them to scorn? but he ge-  
ueth grace vnto the lowly.

The wyse shall haue honoure in  
possession, but sham is the promo-  
cyon that foolcs shall haue.

Wisdom and her frutes, and her wayes  
ought to be sought.

Lapi.

liii.

**B**Eare, O ye chyldren, the fa-  
therly exhortacion, and take  
good hede, y ye mai learne wisdom.  
For I haue giuen you a good doc-  
tryne forlake not ye my lawe.

For



of Salomon.

For when I my selfe was my fathers deare sonne, and tenderlye beloved of my mother he taught me also, and sayd vnto me.

Let thine hart receaue my wordes Deut. vi. 6  
keepe my commaundementes, & thou xxi. c.  
shalt lyue. xxv. 8

Get the wysdome, & get the vnderstandyng: forget not the wordes of my mouth, & shypoke not fro them.

Forsake her not, and she shall preserve & loue her, & she shal kepe the.

The chiefe poynte of wysdome is that thou be wyllynge to optayne wysdome, and before all thy goods to get the vnderstandyng.

Ask much of her, and she shall promote the.

Yea, yf thou embrace her, she shall bring the vnto honoure.

She shal make & a gracious head & garnyshe the w<sup>th</sup> a crown of glori.

Hearc my sonne, and receaue my wordes



woordes and the yeares of thy lyfe  
shalbe many.

I haue shewed the, the waye of  
wysdome, and ledde the into the  
right pathes.

So that if thou goest therein, there  
shall no straghtenes hynder the, &  
when thou runnest, þu shalt not fal.

Take fast holde of doctrine, and  
lette her not go, kepe hyr, for she is  
thy lyfe.

19 sal. i. a.

and. 27. a.

Com not in the path of the vn-  
godly and walke not in the way of  
the wycked.

Eschue it, and go not therein, de-  
parte a syde, and passe ouer by it.

For they cannot sleape, excepte  
they haue fyrst done some myschefe,  
neither take they anye reste, excepte  
they haue fyrst done some harme.

For they eate the bread of wicked-  
nes & drynke the wyne of robbery.

The path of the righteous shyneth  
as

of Salomon.

are the lychte, that is euer byghter  
and byghter vnto the perfecte day.

But the way of the vngodly is as <sup>Deut. 32.</sup> the darknesse wherein men fall, or <sup>and. xi. c.</sup> they be aWare.

My sonne, marke my wordes, and  
encline thine eare vnto my sayings

Let them not departe from thyne  
eyes but kepe the euen in the midst  
of thyne harte.

For they ar lyfe vnto al those that  
finde them, and health vnto al their  
bodies.

Kepe thyne harte wyth all dyl-  
gence, for theruppon hangeth lyfe.

But awaye from the a froward  
mouth and let the lippes of sclan-  
der be fare from the.

Let thyne eyes beholde the thyng  
that is ryghte, and let thine eye lye-  
des looke strayght before the.

Wonder the path of thy fete, and  
let all thy wayes be ordred a ryght,

B. i.

turne



The proverbes.

Deut. v. b.  
and xvi. d

Turne not asyde, nether to the  
ryght hande, nor to the lyfte, but  
wyth hold thy fote from euil.

For the lord knoweth the wayes  
that are on the ryght hande. As for  
the wayes that be on the left hand  
they be froward. For he shal direct  
thy goinges, and thy wayes shal be  
guyde in peace.

He warneth to escheue whordom, he forbiddeth  
wastfull spending, he wylleth vs to lyue of  
our own labours. Men must loue their wives  
Epi. v.

**M**y sonne, geue hede vnto my  
wysdome and bow thyn ea  
re vnto my prudence, & thou  
mayst regard good counsell, and &  
thy lips may kepe knowlege.

Pro. ii. b.  
and, vii. a.

Apply not thou thy selfe to the  
deceytfulnes of a woman.

For the lyppes of an harlot are  
a droppynge honny combe, and her  
throte is softer then oyle.

But

of Salomon.

But at the laste, she is as bitter  
as wormewode and (her tonge) as  
Sharpe as a two edged sworde.

Her fete go downe vnto deathe,  
and her steppes pearse thozow vnto  
hell.

She regardeth not the pathe of  
lyfe, so vntedfast at her ways, that  
thou canst not know them.

Hearc me now therefore (O my  
sonne) & depart not from the words  
of my mouth.

Kepe thy waye far from her, and  
com not npe the dozes of her house.

That thou geue not thy strength  
vnto other, and thy peaces to the  
cruell.

That other men be not fylled w  
thy goods, & that thy labours come  
not in a straunge house.

Yea, that thou mourne not at the  
laste (when thou hast spent thy bodi  
and goodes) and then saye, Alas:

B.ii.

why



The proverbes

Why hated I nourture, why dyd  
my harte despyse correctyon?

Wherefore was not I obediente  
vnto the voice of my teachers? and  
herkened not vnto them that infor-  
med me.

I am come almoste into al mys-  
fortune in the myddest of the multy-  
tude and congregacyon.

Drynke of the water, of thyne  
owne well, and of the ryuers that  
runne out of thyne owne sprynges.

Let thy welles flowe oute abrode,  
that they maye be ryuers of water  
in the stretes, but let them be onelye  
thyne owne, and not straungers to  
the.

Let thy wel be blessed, and be glad  
wyth the wyfe of thy youth.

Louyng is the hinde, and frendly  
is the roo, lette her brestes alwaye  
satysfye the and holde the euer con-  
sent wyth her loue.

of Salomon.

My sonne, why wilt thou haue  
pleasure in an harlot, and embrace  
the bosome of an other woman.

Joh. xxi. a

For euerye mannes wayes are open  
in the syght of the Lord and he pon-  
dereth all theyr goynge.

aud. xxx.

iii. c.

The wickednesse of the vngodli  
shal catche hym selfe, and wyth the  
snares of hys owne synnes shal he  
be trapped.

He shal dye wythout amendement,  
and for his greates folyshnes: he shal  
go astraye.

The slothful and longish is pycked and  
tyred to worke, The scismaticke is  
reproue. Aduocates ought to be  
earnestly auoyded.

Lapi. vi.

My son if thou be suerty for  
thy neyghboure, and hast  
fastened thyne hande for an other  
man thou arte bounde wyth thyne  
owne wordes, and taken with thine

Joh. xxi. a

aud. xx. c.

B. iii.

own



of mine speech.

Therefore, my sonne, do thys, and thou shalt be dyscharged, whē thou art come into thy neighbours daunger.

Go thy wayes then sonne, and intreate thy neighboure, let not thine eyes sleap, nor thyne eye lydes slumber.

Save thy selfe as a doe from the hounde, and as a byrde from the hande of the fowler.

Go to the Emmet, thou sloughgarde, cōsyder her wayes and learne to be wyse.

Pro. xlii. a  
Pro. 24. d.  
Pro. xxx. b

She hath no gyde, no teacher, no leader: yet in the sommer she preyeth her meate, and gathereth her foode together in the haruest.

How longe wilt thou slepe, thou slough man? when wilt thou awyse out of thy slepe.

Ye slepe on a litle, slumber lytle, folde

of Salomon,

folde thynne handes to gether alytle,  
that thou mayst slepe so shal pouer-  
tye come vnto the as one that tra-  
uaylethe by the waye, and necessaryt  
lyke a weaponed man.

A dissimbleng person, a wicked  
man goeth wyth a froward mouth,  
he wyneketh wyth his eyes he to-  
keneth wyth hys fete, he apoynteth  
wyth hys fyngers, he is euer yma-  
geynge myschefe, and frowarde-  
nesse in hys harte, and causeth dys-  
corde.

Therefore shall his destruccyon  
come hasteli vpon him sodenly shal  
he be all to broke, and not be healed

These syre thynges doth the lord Pro. xlii. c.  
hate, and the seuenth he vtterly ab-  
horreth.

A proude looke a dyssemblenge  
tongue hands that shed innocentes  
blod, any harte þ goeth about wy-  
ked imaginaciōs, fete þ be swifte in

B.iii.

con-



Psal. 14. a  
Prov. 1. a

connyng to do mischef, a false wit-  
nes that bringeth by lies, and suche  
one as lo with discord amōg brethre

My sonne, kepe thy fathers com-  
maundemente, and forsake not the  
lawe of thy mother.

Put them by together in thyne  
harte, and bynde theym aboute thy  
neck.

That they maye led the, where  
thou goest, preserve the when thou  
arte a sleape, and that when thou a-  
wakest thou mayeste talke of them.

Psal. 119. xix

For the cōmaundement is a lan-  
terne, and the lawe a light, ye chast-  
nyng, and nourtour is the waye of  
lyfe that they maye kepe the frome  
the euell woman and from the flat-  
teryng tonge of the harlotte, that  
thou lust not after her beuti in thine  
harte, and least thou be taken wyth  
her fayer lookes.

Psal. 119. b. a  
and. vii. a

An harlot wyll make a man to  
beg.

begge his breade, but amaryed wo-  
man wyl hunt for the precious lyfe.

May a man take fyre in hys bo-  
some, & his clothes not to be brente?

Or can one go vpon hote coles,  
and hys fete not be hurte.

Euen so, whosoever goeth into  
hys neighbours wyfe, and touch-  
eth her, can not be vngilty.

Men doth not vterly despyse a  
theefe that stealeth to satysfye hys  
soule, when he is hongrye, but yf he  
may be gotten, he restoreth agayne  
seuen tymes as moche or els he ma-  
keth recompence wyth all the good  
of hys house.

Exo. xxii. 9

But who so committeth aduou-  
try wyth a womā, he is a foele, and  
bryngeth hys lyfe to destruction.

He getteth hym selfe also shame,  
and dishonour, suche as shall neuer  
be put out.

For the yelousye and wyathe of  
the



The prouerbes

the man wyll not be intreated, no  
though thou woldest offer him gret  
gyftes to make amendes, he wyl re-  
ceauie them.

God ought to be feared honoured his com-  
maundementes ought to be kept, w<sup>an</sup> o ap-  
petytes and desyres ought to be thownd.  
Capt. vii.

Deut. vi. b  
and. xi. a

**M**I sonne kepe my wordes, &  
laye vp my commaundemen-  
tes by the.

Kepe my commaundementes and  
my law, euen as the apple of thyne  
eye and thou shalt ioue.

Bynde them vpo thy fingers, and  
write them in y table of thyne hart.

pro. 2. 2. 5. a

Say vnto wysdome, thou art my  
sister, & call vnderstanding thy kins-  
woman, that she may kepe the from  
the straunge woman, and from the  
harlot which geueth swete wordes.

For out of the wyndowe of my  
house I looked thowowe the lattise,  
and

And behelde the synple people, and  
amonge other yong folkes I spied  
one yonge foole, goynge ouer the  
stretes, by the corner in the waye to=  
warde the harlottes house in þe try=  
light of the euenyng, when it began  
now to be nyght and darke.

And behold there mete hym a wo=  
man in an harlotes apparell (a dys=  
ceptful) wanto and an vndstedfaste  
woman, whose fete could not a byde  
in the house nowe is she wythoute,  
nowe in the stretes, and lurketh in  
euerie corner she caught the yonge  
man, kyssed him, and was not a sha=  
med, saying, I had a bowe of peace  
offerynge to paye, and thys day I  
perfourme it.

Eccle. ix. a

Wherefore came I forth to mete &  
the, that I might see thy face, and  
so I haue found the.

I haue deckt my bed wyth coue=  
rynges and clothes of Egipte.

My bed haue I made to smel of



**Mysre Alos, and Cynamon.**

Come let vs lye to gether, & take  
our pleasure tyl it be day lyght

For the good man is not at home  
he is gone farre of.

He hath taken the bag of monie  
wyth hym, who can tell when he cometh home:

Thus with many swete wordes  
She ouer came hym, and wyth her  
flatteryng lippes she entysed hym  
to folowe her as it were an ore led  
to the slaughter, and lyke as it were  
a foole to the stocks, to be punyshed  
so long tyl she had wounded his li-  
uer with her darte, lyke as if a byrd  
hasted to the snare, not knowyng  
that þe paryl of his life lyeth therbynd

Hear me now therfore, O my  
chyl dren, and marke the wordes  
of my mouth.

Let not thyne hart wander in her  
wayes, and be not thou dysceaued

in

of Salomon,

in her pathes.

For many one hath she wounded  
and cast downe, yea many a strong  
man hath bene slayne by meanes  
of her.

Her houses are the way vnto hel  
and byynge menne downe into the  
chambers of death.

The prayse of the wysdome of God.

La.

viii.

**D**oth not wisdom cry: doth  
not vnderstandig put forth  
her voyce:

Standeth she not in the hye pla-  
ces in the stretes and wayes: doth  
she not cry before the whole Cytie,  
& in the gates wher men go out & in:

It is you, O ye men (sayeth she)  
whome I call vnto the chyldren of  
men, doo I lyft vp my voyce.

Take hede vnto knowledge, O ye  
ignoraunte, be wyse in harte, O ye  
fooles,

Geue



The proverbes

Beue care, for I will speake of  
great matters, & open my lippes to  
tel thynges that be ryght.

For my throt shalbe talkynge of  
thy truth, and my lippes abhorre un  
godlynnesse.

All the wordes of my mouth are  
ryghtous, ther is no frowardnesse:  
nor falsshed therin.

They are plaine, to such as will  
vnderstande, and ryght to the that  
fynde knowledge.

Receave my doctryne, and not  
siluer, and my knowledge more the  
fyne gold.

For wysdom is more worth then  
precious stones, yea al thynges that  
thou canst desyre maye not be com-  
pared vnto it.

I wysdome, haue my dwellynge  
wth knowledge, and prudent coun-  
cel is myne owne.

The feare of the Lorde abhorreth  
wyckednes.

of Salomon.

wyckednesse, pryde, dysdayne, and  
the euell wape, and a mouth that  
speaketh wycked thynges, I viter-  
ly abhorre.

I can geue counsell, and be a  
guyde: I haue vnderstandyng, I  
haue strength.

Thow me, kings reygne, tho-  
tow me princes make iust lawes. Deu. 17. 10

Thow me, do Princes beare Dapt. 1. 1  
rule: and all Iudges of the yearth  
execute iudgement.

I am louynge vnto those that  
loue me and they that seke me ear-  
ly shall fynde me.

Ryches and honour are with me Luc. 11. 10  
yea excellent gooddes and ryghte-  
ousnes.

My frute is better then gold and  
precious stone, and myne encrease  
more worth then fyne syluer.

I will guyd the in þ way of ryghte-  
ousnes, & in the strete of iudgment.

That



The proverbes.

That I may sende prosperyty to  
those that loue me, and to encrease  
theyr treasure.

**Isa. ix. 6.** The Lorde hym selfe had me in  
possession in the begynnyng of hys  
waye or euer he began hys workes  
afoze tyme.

**Ecc. 24. 5.** I haue bene ordeyned fro euer-  
lastynge, and from the begynnynge  
or euer the earth was made.

When I was borne, there were  
neyther depths nor sprynges of the  
water.

Before the foundations of the  
mountaynes were layed, ye before  
al hilles was I borne.

The earth and all that is vpon  
the earth was not yet made, no not  
the ground it selfe.

**Isa. ix. 6.** For when he made the heauens,  
I was presente, when he set vp the  
depthes in order, when he hanged  
the cloudes aboue, whē he fastened  
the

of Salomon

the springes of the depe.

When he shut the sea with in cer-  
tayne boundes, & the waters shulde  
not go ouer theyr markes

Gene. i. 9  
Job. ii. 6. a  
and. xxx.  
viii. a.  
Psal. ciii.

When he layed the foundations  
of the erth I was w hym, ordering  
al thynges deuytyng dayly, and re-  
ioysyng alway before hym.

As for the round compasse of this  
world, I make it ioiful, for my delis  
is to be amonge the childe of men.

Therefore heikē vnto me o ye, chil-  
dre, blessed ar they & kepe my waies.

O geue eare vnto nouiter, be  
wyse, and refuse it not.

Blessed is the man that heareth  
me watchyng daylye at my gates,  
and geuyng attendaunce at the  
postes of my doores.

For whoso fyndeth me findeth life  
& shall obtayne fauoure of the lorde  
But whoso offendeth agaynst me,  
hurteth hys owne soule.

C. i.

And



The Proverbs.

And all they that hate me, are the  
lowers of death.

Wysdome moneth al men to embrace her.

The prophete of a whore.

Lapi.

ix.

**W**ysdome hath builded her selfe  
an house & hewen seven out pi-  
lers, she hath killed her vitails pou-  
red out þ wine, & prepared her table.  
She hath sent forth her maidens  
to cry vpo þ highest place of þ Cyte  
Whoso is ignoraunt, let him come  
hyther.

And to the vniuersite she, sayed, O  
come on your waye, eate my bread,  
and drynk my wyne, whych I haue  
poured out for you.

**F**orsake ignoraunce, and ye shall  
lyue and se that ye go in the waye  
of vnderstandyng,  
Whoso reproveth a scornfull per-  
soune, getteth hym selfe dyshonoure  
and he that rebuketh the vngodlye,  
stayneth

of Salomon,  
Sayneth hym selfe.

Repreue not a scorner least he  
owe the euell wyl, but rebuke a wyse  
man & he wyl loue the.

Give a discrete man but an occa-  
syon and he wyl be the wyser, teache  
a ryghtuous man, & he wyl increase  
in knowlege.

The feare of the Lorde is the be-  
ginnyng of wysdome and the know-  
lege of holy things is vnderstanding

*Joh. xxi. blis  
10 sal. xxi. b  
10 20. i. a.*

For thorough me thy dayes shal be  
prolonged, and the yeares of thy lyf  
shal be many.

Yf thou be wyse, thy wysdome *Eccle. i. c.*  
shall doo thy selfe good, but yf thou  
thynkest scorner therof, It shal be  
thyne owne harne.

A fooly she retchlesse woman, full  
of wordes, and suche a one as hath  
no knowledge, setteth at the doore of  
her house, and in the places of the  
Citi, to cal such as go by, & y walke.

C. ii.      Straight



The ploverdes.

Streight in theyr wayes.

Who so is ignorant (saith she)  
let hym come hyther, and to the vn-  
wyle she sayeth, stollen watters are  
sweet, and the bread that is pryuelye  
eaten, hath a good tast.

And he doth not considyre, that they  
are but dead whyche be ther, & that  
her gestes are in the Depe of hel. For  
he that wyl be ioyued vnto her, shal  
go downe to hell, but he that auoy-  
deth from her, shal be saued.

In this Chapter, and in al þe folow-  
ynge, vnto the churche, the wysse man exhort-  
eth by diuers sentences, which  
he calleth parables, to folowe  
vertues & aue vices. And  
sheweth also what proce-  
edeth of wysdome,  
& what hynderaunce  
procedeth of  
folysynes.

Capl.

¶

Pro. 1. 1.

**A** wysse sonne maketh a glade  
father, but an vndiscret ion,  
is an heuines vnto hys mother.

Treasurs that are wyckedly got

of Salomon.

ten, profit nothing but ryghteous- Eccl 10. 10. b  
ness deliuereth from death.

The lord wyll not let the soule of  
the righteous suffre hunger, but he  
putteth the vngodly fro hys desyre.

An idle hand maketh poore, but Ps 11. 34. 6  
a quicke labourynge hand, maketh  
ryche.

Who so regardeth lerynges, le-  
beth the wynde, and doth but folow  
birdes that haue taken theyr flight.

Who so gathereth in Sommer, is  
wyle, but he y is slouggish in har-  
uest, bringeth him selfe to confusyon.

Blessynges ar vpon the head of the  
ryghtous, & the mouth of y name of y  
y vngodly kepeth myschef in secret.

Ps 11. 12. 0

The memorial of the iuste shal  
haue a good reporte, but the name  
of the vngodly shal stynke.

A wyle man wyll receaue warn-  
ing, but a foole wyl coner be synne  
ten in the face.

C. iii.

W



The proverbes.

psal. c. xiii. a He that leadeth an innocent lyfe  
walketh surely, but who so goeth a  
wrong way shalbe known.

Eccle. xxv. He that winketh with his eye,  
wyl doo some harme, but he that  
hath a folysch mouth, shalbe beaten.

1. Pet. 4. b  
and. i.

Cor. xiii. b

The mouth of a rightcouse man is  
a bayne of life, but the mouth of the  
vngodly kepeth myschefe in secrete.  
Euil wyl steareth vp stryfe, but lo-  
ue couereth the multitude of synnes

¶ In the lippes of hym that haue  
vnderstandinge, a man shall fynd  
wylsome but the rode belongeth to  
the backe of the folysch.

Wylse men layeth vp knowlege,  
but the mouth of the folysch is nye  
destruction.

The rich mans goods ar his stronge  
hold, but pouerte oppresseth y poore

The righteous labourerth to do  
good but the vngodly vseth his in-  
crease vnto synne.

To take hede vnto the chastenynge  
of nourtur, is the way of lyfe, but  
he that refuseth to be reformed by  
ceaueth hym selfe.

Dyssemblynge lippes kepe hatred Job. xi. b.  
secretlye and he that speaketh anye  
sclaunder is a foole.

Where muche bablyng is ther  
must nedes be offence, and he that  
refrayneth his lippes is wyse.

An innocent tonge is a noble  
treasure, but the harte of the vngod  
ly is nothyng worthe.

The lippes of the ryghtuous, fede  
a whole multitude, but fooles, shall  
dye in theyr owne foly.

The blessinge of the Lorde: ma- Job. xlii. c.  
keth ryche men, as for carefull tra- Eccl. xi. b.  
uayle is doth nothyng thereto. Psal. c. xx.  
vi. d.  
Ma. vi. c. d.

A foole doth wyckedly & maketh  
but a spozte of it, neuerthelesse it is  
wisdō for a man to beware of such.

The thing that the vngodly ara-  
f rayd



The prouerbes.

fayd of, shall come vpon the, but the  
ryghteous shall haue theyr desyre,

The vngodly: is lyke a tempeste  
þ passeth ouer & is no more sene but  
þ ryghteous remaineth sure for euer

As vyneger is to the teth, and as  
smok is vnto þ eyes, euē so is a flou-  
gish person to the þ send him forth

The feare of the Lord maketh a  
longe lyfe, but the yeares of the vn-  
godly shall be shortned.

The pacient abiding of the rygh-  
teous shall be turned to gladnes, but  
the hope of þ vngodly shall perishe

The way of the lord geueth a co-  
rage vnto the godly, but it is a fear  
for wycked doers.

Psal. c. 24

The righteous shall neuer be ouer-  
throwen, but the vngodlye shall not  
remayne in the lande.

Psal. xxxvi

The mouth of the iust wyl be tal-  
kyng of wisdom, but the tonge of  
the stowarde shall perishe.

The

The lippes of the ryghteouse are occupied in acceptable thynges but the mouthe of the vngodlye taketh them to the worste.

Lapt.

xi,

**A** false balaunce is an abhominacyō vnto the lord, but a true weyght pleaseth hym.

Pro. xvi. 11.  
and. xxviii.

Where pride is there is shame also and confusion, but wher as is lowlynes ther is wysdome.

The innocent dealyng of the iust shal lead the, but the wyckednesse of such as dissimble, shal be their owne destruction.

Ryches helpe not in the daye of vengauce, but ryghteousnesse deliuereth from death.

Pro. x. 1.  
Ecc. v. 6.

The ryghteousnes of the innocēt ordieth hys waye, but the vngodlye shal fal in hys owne wyckednes.

The ryghteousnes of the iust shal deliuer the, out the wycked shal be

taken



The prouerbes

**26** taken in theyr owne vngodlynes.

**Sap. v. 6** When an vngodlye man dyeth his hope is gone, the confidence of iychelle shall perishe.

The ryghtuous shalbe delyuered out of trouble, and the vngodly shal come in hys steade.

Thow the mouth of the dissembler is hys neyghboure destroyed. But thow we knowledg shall the iust be delyuered.

**Pro. xiii. d**

When it goeth wel with the ryghtuous, the cytye is merce and when the vngodly perissh, ther is gladnes

When the iust are in welth, the cytye prospereth, but when the vngodly haue the rule it decayeth.

A foole byngeth by a sclaunder of hys neyghbour, but a wyse man wyl kepe it secrete.

**Pro. x. c.**

**27** A dissemblinge person wyl disco-  
uer pryncyple thynges, but he that is  
of a faythfull hart, wyl kepe counsell

When

Where no good counceyl is there the  
people decay, but wher as many are  
that can geue counceyl, ther is welth 3. Re. xii. 9

He that is suertie for a straunger,  
hurteth him selfe, and he that med-  
leth not with suretishyp, is sure. pro. vi. 8  
xxvii. 2

A gracious woman maynteineth  
honestye, as for the wycked, they  
maynteyne ryches.

He that hath a gentle liberal sto- Isal. 37. 36  
ii. 6.  
make is mercyfull but who so hur-  
teth his neyghbour, is a tiraunt.

The labour of the vngodly prof-  
pereth not, but he that soweth rygh-  
teousnes shal receaue a sure reward  
Lyke as righteous bringeth ly-  
fe euen so to cleaue vnto euil, bryn-  
geth death.

The lord abhorreth them that be  
of a peruerse hart, but he hath plea-  
sure in them that are of an vndesp-  
led conuersacion.

It shal not helpe y wycked though  
they



The proverbes

they laye all theyr handes together  
but the sede of the ryghteous shall  
be preserved.

A fayre woman wythout dyscrete  
maners, is lyke a rynge of golde in  
a swyndes snoute.

The desyre of the righteous is ac-  
ceptable, but the hope of the vngod-  
ly is indygnacyon.

Isa. xxx.

viii. d

and. c. xii. a

ii. Cor. ix.

Some man geueth out hys goods  
and is the rycher, but the nrgarde  
(haupng ynough) wyll departe fro  
nothing, and yet is euer in pouerty.

psal. l. a.

Isa. xlii.

He that is lyberall in geuyng, shall  
haue plentye, and he that waterethe,  
shall be watered also hym selfe.

Who so hoordeth vp hys corne,  
shall be cursed amōge the people, but  
blessynge shall lyght vpon hys head  
that geueth foode.

He that laboureth for honestye, fin-  
deth his desire, but who so seketh af-  
ter myschefe, it shall happē vnto him

of Salomon.

He that trusteth in hys ryches, shall  
haue a fal, but the ryghtuouse shall  
flouryshe as the grene leafe.

Who so maketh diquietnesse in his  
owne house, he shall haue wynde for  
his heritage, and the toole shall be  
seruaunt to the wyse.

Psal. 18.  
Act. xvii. 6

The frute of the rightuous is a tree  
of lyfe, & he that endeuoureth hym  
selfe to wyne mens soules is wyse.

1. Pe. iii. 9

If the ryghteouse be recompensed  
vpon earth, howe muche more then  
the vngodly and the synner.

Eapl. xii.

Who so loueth wisdom, will be con-  
tent to be reformed, but he  
hateth to be reprov'd is a foole.

A good m<sup>n</sup> is acceptable vnto the  
lorde, but the wycked wyll he con-  
dempne,

A man cannot endure in vngodly  
nesse but the roote of the ryghtuous  
shall not be moued.

Gen. 4. 9.

Altedfaste



The proverbes.

A stedfast woman is a crowne vnto her housband, but she that behaveth lyfe dishonestly, is a corrupcion in hys bones.

The thoughtes of the ryghteous are ryght, but the imagenacyon of the vngodly are disceytful.

The talkinge of the vngodlye is how they may lay wayte for bloode but the mouthe of the ryghteous wyll deliuer them.

**Psa. xlii. f** **O**r ever þe canst turne a house, the vngodlye shalbe ouer throwen, but the house of þe righteous shal stand.

A man shalbe comended for hys wysdom, but a fole shalbe dispised.

**Ecc. x. d** **A** synple man whych laboureth and worketh is better the one that is gorgeous and taketh bread.

A ryghteous man regardeth the lyfe of hys catell, but the vngodlye haue cruel hartes.

**Ecc. ix. d.** **H**e that tilleth hys land, shall haue plenteousnes

of Salomon.

plenteousnes of bread, but he that  
coloweth ydelnes, is a very foole.

Whoso hath pleasure to continue  
at the wyne, leaueth by dishonestye in  
hys owne dwellinge.

The desyre of the vngodly hunteth  
after myschefe, but the roote of the  
ryghteous byngeth forth frute.

The wycked falleth into the snare  
thorow y malice of his own mouth,  
but y iust shall escape oute of paryl.

Euery man shal enioye good: ac-  
cordinge to the frute of hys mouth  
and after the workes of hys handes  
shall he be rewarded.

Looke what a foole takethe in  
hande, he thynketh it well done, but  
he that is wyse wyl be counceled.

A foole vttereth his wrathe in all  
y hast but a discreat man forgeueth  
wronge.

A iust man wyl tel the truth, and  
shewe the thyng that is right, but a  
false



The proverbes  
false wytnes desceaueth.

A sclaunderous persone pricketh  
lyke a swearde, but a wyse mannes  
toonge is wholsome.

A true mouthe is euer constante,  
but a dysymblynge tonge is soone  
chaunged.

They that ymagin euill in their  
mynde will disceane, but þe cōcelers  
of peace shal haue ioy folowing the  
There shal no mysfortune happen  
vnto the iust, but the vngodlye are  
full of euell.

Pro. ix. d. The Lorde abhorreth disceatfull  
lyppes, but they þe labour for truth:  
pleaseth hym.

He that hath vnderstandyng doth  
hyde wysdome, but an vndiscrete  
harte telleth out hys folysshnes.

A diligent hand shal beare rule  
but the ydle shalbe vnder tribute.

Pro. xv. b.  
and. xvii. d.  
Ecl. xxx. c. Heauines discourageth the harte  
of man, but a good word maketh it  
glad

glad agayne,

The ryghteous is lyberall vnto his  
neighbour, but the waye of the vn-  
godly wyll disceue them selues.

A dysceytfull man shal not fynde  
the thyng that he hunteth for, but ll. vi. b  
Heb. xiii a  
he that is contente with that he hath  
is moze worth then gold.

In the waye of ryghteousnes  
there is lyfe, and in the same waye  
there is no deathe.

Capi.

xiii

**A** woyle sonne wil herken vnto  
his fathers warnyng, but he  
that is scornefull, wil not here, when  
he is reprov'd

A good man shal enioye the frut of  
hys mouth, but he that hath a flo  
ward mynde shalbe spoyld.

He that kepeth hys mouth kepeth  
his lyfe, but who so speaketh vn ad  
vysed, syndeth harme.

The slougarde would fayne have

D.i.

and



The proverbes

and cannot get hys desyre, but the soule of þe diligent shal haue plenti.

A ryghteous man abhorreth lyes but the vngodli shameth both other and hym selfe.

Ryghteouines kepeth the innocente in the waye, but vngodlynnes dothe ouer throwe the synners.

Psal. xxxvii.

Pro. xi. a. Some men are ryche, though they haue nothyng, agayne some men are poore hauing great ryches.

Wyth goods every man deluereyth hys lyfe, and the poore wyll not be reprovied.

Pro. xlii.

The lyght of the ryghteous maketh ioyefull, but the candell of the vngodly shalbe put out.

Amonge the proude there is ever stryfe but amonge those that do all things w<sup>th</sup> aduiscemēt, ther is wylddō.

Hastelye gotten goodes is soone spent, but they that be gathered to gether wyth the hand shal encrease long

of Salomon.

Long taryng for a thynge that is  
differed, greueth the harte but when  
the desyre cometh, it is a tree of lyfe.

Who so despiseth any thyng shall  
be hurte for the same, but he that fea-  
reth the commaundementes shall  
haue rewarde.

A deceptfull sonne shall haue no  
good, but a discrete seruant shall do  
ful well and hys waye shal prosper.

The lawe is a well of lyfe vnto  
the wise, that it maye kepe him from  
the snares of death.

Good vnderstandyng giueth fa-  
uour but hard is y<sup>e</sup> waie of y<sup>e</sup> dispisers

A wyse man doth al thyngs with  
discrecyon, but a foole wyll declare  
hys folp.

An vngodlye messenger falleth in  
to mischefe, but a faythfull Amba-  
satoure is wholsome.

He that thynketh scorne to be re-  
fourmed, cometh to pouerte & shame



The pꝛouerbes

but who so regardeth the coꝛrectyon,  
shal come to honoure.

**D**oche a desyre is broughte to passe  
it delecteth y<sup>e</sup> soule, but fooles counte  
it abhominaciō to depart frō euyl.

He that goeth in the companie of  
wyle men, shalbe wyle, but who so  
is cōpanion of fooles, shalbe hurte.

Whylche foloweth vpon sinners  
but the ryghteous shal haue a good  
reward.

**Iob. 27. c**

He that is vertuous, leaueth an  
enheritaunce vnto hys chylders  
chyldeꝛen, and the ryches of the syn-  
ner is layd vp for the iuste.

**Ecl. xxx. a**  
**heb. lli. b.**

There is plentousnes of foode in  
the felde of the poore, but some ga-  
ther wythout dyscrecyon.

**Pla. 34. b**

He that spareth the rod, hateth  
hys sonne, but who so loueth hym,  
holdeth hym euer in nourture.

The ryghteous eateth, and is sa-  
tisfied, but the belley of the vngodli  
hath

of Salomon  
hath neuer ynoughe.  
Capi. xiii.

**W**ise women by hold theyr hou  
se, but a foolishhe wyfe plucketh  
it downe.

He that walketh in the ryghte  
path of the loyde feareth hym but  
he that turnethe hymselfe a waye  
from hys wayes, despyseth hym.

In the mouth of the folysh is the  
bostyrige of pryde, but the lippes of  
the wyse wyll be ware of such.

Where no oxen ar, there the crybe  
is empty, but wher the oxen laboure  
ther is much frute.

A fapthful wytnes wyl not desse  
ble but a false recozde wil make a ly

A scoznesfull body seketh wysdom  
and fyndeth it not, but knowledge  
is easye to come by, vnto hym that  
wyll vnderstande. Pro. viii.

Se that thou medle not wyth a  
foole, in whome thou perceauest to  
be

D. iii.



The prouerbes.

be no knoweledge.

The wisdom of hi that hath vnder  
stādig, is to take hede vnto his way  
but folishnes of vnwise deceueth

Foles make but a spozte of synne  
but ther is a fauourable loue amōg  
the righteouse.

The harte of hym that hath vn-  
derstandinge, wyl neither dyspayre  
for anye sorowe nor be to presump-  
tuous for any sodayne ioye.

The house of the vngodly shalbe  
ouerthrowen but the Tabernacle  
of the ryghtouse shal flozre.

Isa. xli. c  
Deut. xii. a  
Esa. 45. b

Ther is a way which some men  
thynke to be ryght, but the end ther  
of leadeth vnto death.

The hart is sorowfull euē in laugh-  
ter, and the end of mirth is heynenes

An vnfaythfull person shalbe fyl-  
led with his own wayes, but a good  
man shal lyue of his frute.

An ignorant body beleueth al  
things

thynges, but whoso hath vnderstan-  
dyng, loketh well to his goinges.

(A dysceytful sonne shall haue no  
good, but a discret seruāt shall do ful  
wel, and hys waye shall prospere.)

A wyse man feareth, & departethe  
from euill, but a foole goeth on pre-  
sumtuously.

An vnpaciēt mā deleth folishly, but  
he þ is wel aduised, doth other wais.

The ignoraunt haue folyshnes in  
poss. syon, but the wyse ar crowned  
wyth knowledge.

The euil shall bow them selues be-  
fore þ good, & þ vngodly shall waite  
at the doores of the ryghteous.

The poore is hated euen of hys  
owne neyghbours, but the ryche  
hath many frendes.

Whoso despyseth his neighboure  
dothe a mysse, but blessed is he that  
hath pite of the poore.

He that putteth hys truste in the



The pꝛouerbes.

lorde loueth to be merciful.

They þ̄ imagen wickednes shalbe  
disapoynted, but they that muse vp  
pon good thynges, vnto suche shall  
happen mercy and faythfullnes.

Dyligent laboure bryngeth riches  
but where manye vayne wordes are  
truly ther is scarcenesse.

Riches ar as a crowne vnto the  
wyse, but the ignorance of fooles  
is very foolyshnes.

A faythfull wytnes delyuereth  
soules, but a lyer dyscepueth them.

The feare of the lord is a strong hold  
& his chyldre ar vnder a sure defence.

The feare of the lorde is a well of  
lyfe to auoyde the snars of death.

The increase and prosperyte of  
the comens is the kynges honoure,  
but the decaye of the people is the  
confusyon of the Prynce.

He that is patiente, hath muche  
vnderstanding, but he that is soone  
displeased

of Salomon.

Dyspleased prouoketh folyshnes.

A mery hart is þe lyfe of þe body, but  
rancoure cōsumeth away þe bones.

He that doth a poore man wronge  
blasphemeth hys maker but who so  
hath pitie of the poore dothe honoure  
vnto god.

Pro. xlii. a  
mat. xxv. b

The vngodly is a frayed of euery  
parell but þe ryghteous hath a good  
hope euen in death.

Wysdome resteth in the harte of  
hym that hath vnderstandyng, and  
he shalbe knowen a mōge them that  
are vnlearned.

Ryghteousnes setteth vp the peo-  
ple, but wyckednes bryngeth folke  
to destruccyon.

Pro. xi. b.

A discrete seruaunt is a pleasure  
vnto the kynge, but one that is not  
honest prouoketh hym to wyathe.

Capt. xv.

A Softe aunswere puteth downe  
dyspleasure, but froward wor-

Pro. xv. c

DeG



**The proverbes**  
des prouoketh vnto anger.

The tongue of such as be wise, bleseth knowledge a ryght as for a foly the mouth it babbleth oute nothinge, but foolshynes.

The eyes of the lord loke ouer euerye place, both vpon the good and bad.

A wholsome tongue is a tree of life, but he that abuseth it, hath a broken mynde.

A foole despyseth hys fathers correction, but he that taketh hede when he is reprovied, shall haue the more vnderstandynge.

Where ryghteousnesse is plentyful there is verie greate power, but the imaginacion of the vngodlye shall be rooted out.

The house of the ryghteous is full of ryches, but the encrease of the vngodly is nye destruction.

A wyse mouth poureth out knowledge

of Salomon.

ledge but the hart of the folysh doth  
not so.

The lord abhorreth the sacrifice  
of the vngodlye, but þe prayer of the  
righteous is acceptable vnto him.

ps. xxi. 8  
Ecc. xxx.  
Esa. xlii.

The way of the vngodly is an  
abhomination vnto the Lorde, but  
whoso foloweth righteousness, hym  
he loueth.

He that forsaketh the ryght way  
shal be sore punished, and whoso ha  
teth correccion shal dye.

Hell and perdition are known  
vnto the lord, how much more then  
the hartes of men.

Deut. i. d.

A scorneful body loueth not one  
that rebuketh hym, neyther wyll he  
come vnto the wyse.

A merve harte maketh a cherefull  
countenance, but an vnquiet mind  
maketh it heuy.

ps. xii. 2.  
Eccle. xxx.

The harte of him that hath vn-  
derstanding doth seek after knowleg  
but



The prouerbes

but the mouth of fooles is fed with  
folysnes.

All the dayes of the pore are myse-  
rable, but a quiet harte is a conyng  
euall feast

**Ps. cxv. b.** Better is a lytell with fear of the  
**1. Cl. vi. b.** Lorde then greate treasure with so-  
row.

Better is a messe of potage w loue,  
then a fat oxe with euell wyll.

**Pro. xv. a.** An angry man steareth vp stryfe  
but he þ is pacyēt stylleth disorde.  
The waye of slouthfull mē is as it  
were hedged with thornes, but the  
way of þ ryghteous is well censed.

**Pro. x. a.** A wyse sone maketh a glad father  
but an vndiscrete body shameth his  
mother.

A foole reioyceth in folysy thin-  
ges, but a wyse man loketh well to  
hys owne goynges.

Unaduyfled thoughtes shall come  
to naughte, but where as men are  
that

of Salomon.

that can gyue counsell, ther is stedfastnesse.

A topfull thyng is it when a man geueth a couenient answer.

And verye pleasaunte is a worde spoken in due season.

The waye of lyfe leadeth vnto heauen, that a man shoulde beware of hel beneth.

The lord will breake downe the house of the proude, but he shall make faste the borders of y<sup>e</sup> widow.

The lord abhorreth the imaginations of the wicked, but pure wordes are pleasaunt vnto hym.

The couetous man roteth vp hys owne house, but who so hateth the rewardes shal lyue.

Thorough mercye & fayth are synnes purged. & thorough the fear of y<sup>e</sup> lord dothe euery one eschue euil.

A ryghteous man museth in hys mynd how to do good, but y<sup>e</sup> mouth of



The proverbes  
of the vngodly byngeth forth euell  
thynges.

The Lorde is farre from the vngodlye, but he heareth the prayer of the ryghteous.

Aske as the clearnes of the eyes reioyseth the harte, so dothe a good name fede the bones.

The eare that haikeneth of the reformation of life, shal dwel among the wyse.

He that refuseth to be reformed, despiseth his own soule, but he that submitteth hym selfe to correccion is wyse.

The feare of the Lorde is the ryghte science of wysdome, and lowlynnesse goeth before honoure.

Capit. xvi.

**A** Man maye well purpose a thyng in hys harte, but the aunswere of the tounge cometh of the lorde.

Aman

of Salomon.

A man thynketh all hys wayes to  
be cleane, but it is the Lord that iud  
geth the mynides. prou. xii. 2  
Psa. xxxiii

Commynyt thy woorkes vnto the  
Lord and loke what thou deuiseſte Psal. xix. 1  
it ſhal prosper.

The lord doth all thinges for hys  
owne ſake, y<sup>e</sup> and when he kepe the  
the vngodly for the daye of wrath.

The Lord abhorreth all ſuche as  
be of a proude harte, there maye nei-  
ther ſtrength nor power elape.

The begynnynge of a good lyfe is  
to do ryghteonſnes, for that is more  
accepted vnto God, then to offer vp  
ſacrifices.

Wyth lounge mercye and fayth-  
fulnes ſyntes be forgeuē, and who-  
ſo feareth the Lord eſchueth euell.

When a mannes wayes pleaſe the  
Lord he maketh his very enemyes  
to be his frendes.

Better it is to haue a lytle thyng  
with



The proverbes

With ryghteoulnes the great rentes  
wrongfully gotten.

Pro. xix. c.

A man deuyseth a waye in hys  
hart but it is the lord that ordereth  
hys goynges.

When the Propheet is in the lippes  
of the kyng, hys mouth shall not go  
wrouge in iudgement.

Pro. xi. a  
and. xx. b

A true measure & a true balaunce  
at þ lordes, he maketh al weyghtes.

It is a great abhomynacion when  
kinges are wicked, for a kynges seat  
shuld be holden by w ryghtoulnes.

Ryghteous lippes are pleasaunte  
vnto kynges, and he that speaketh  
the truth shalbe beloued.

The kynges dysplesure is a mes-  
senger of death, but a wyse mā wyl  
pacify hym.

Pro. xiii. b

The chereful countenaunce of the  
kyng is lyfe, and hys lounge fa-  
uoure is as the euenyng dewe.

To haue wysdome in possession  
is

of Salomon.

is better then to haue golde, and to  
get vnderstandynge, is more worth  
then to haue siluer.

The path of the ryghteous is to  
eschue euell, and whose loketh well  
to his wates kepeth hys owne soul.

Prou. iii. a

Presumptuousnes goeth before de  
struccyon, and after a proude sto-  
make ther foloweth a fall.

Better it is to be humble in mynd  
wyth the lowlye, then to deuyde the  
spoiles wyth the proude.

He that handeleth a matter wyselye  
opteyneth, good, and blessed is he þ  
putteth hys trust in the lorde.

Psal. ii. b.

Who so hath a wise vnderstanding  
shalbe called to coucell, and he that  
can speke fayre, shall haue the more  
learnynge.

Vnderstanding is a wel of life vnto  
hym that hath it, as for the cha-  
stening of folles, it is but folyshnes.

A wyse hert ordreth hys mouthe

E. i.

wylly



The prouerbes  
wyfve and amēdeth the Doctryne in  
hys lippes.

Fayre wydes are an hony combe,  
a refreſhyng of the mynd, and helth  
of the bones.

pro. xiiii. b    There is a waye that men thynke  
Deu. xii. a    to be ryghte, but the ende therof lea-  
Eſay. xv. b    deth vnto death.

A troublous ſoule diſquieteth  
her ſelfe for her owne mouth hath  
brought her therto.

An vngodly perſon ſtereth vp euell  
and in his lippes he is a whote but-  
tynge tyre.

A frowarde bodye cauſeth ſtreyfe,  
and he that is a blab of his tounge,  
maketh deuiliſhion among Prynces.  
A wycked man begyleth his neygh-  
bour and leadeth hym in the waye  
that is not good.

He that winketh with his eyes, ima-  
geueth miſchefe, and he that byteth  
hys lippes, wyll do ſome harme.

Age

OF Salomons.

Age is a crowne of worshyppe,  
yf it be found in the waye of ryghte-  
ousnesse.

A pacyent man is better then one  
stronge, and he that can rule hym-  
self, is more worth then he that win-  
neth a Cytie.

The lottes are cast into the lappe  
but the orderynge therof standethe  
all in the Lorde.

Capi. xvil.

**B**etter is a drye morsel with quiet-  
nes, then a full house and ma-  
ny fat cattell wyth strife.

A dyscret seruaunt shal haue more  
rule then the sonnes that haue no Eccle. x. b  
wyssoone, and shal haue lyke heri-  
tage wyth the brethren.

Lyke as siluer is tryed in the fyre Sept. iii. a  
and gold in the forname, euē so doth i. ps. i. b.  
the Lorde proue the hartes.

A wycked body holdeth much of  
false lyppes, & a frowarde personne

E. ii.

geueth



The prouerbes.

getteth eare to a disceytfull tongue.

Pro. xlii. c

Who so laughethe the pooze to  
scorne, blasphemeth hys Maker, &  
he that is glad of an other mannes  
hurte shalbe punyshed.

Chylders chyldren are a worship  
vnto the elders, and the fathers are  
the honoure of the chyldren.

An eloquent spech becometh not  
a foole, a decembling mouth also be-  
cometh not a prynce.

Lyberalitye is a pprecious stone  
vnto him & hath it, for where soeuer  
he becommeth, he prospereth.

Woso couereth an other mans  
offence, seketh loue, but he that dys-  
closeth the faute, setteth the prynce a  
gaynst him selfe.

One reprove onely doth more good  
to hym that hath vnderstandynge,  
thē an hundred strips vnto a foole

ii. reg. xii. c

A sedicious parson seketh mys-  
chefe & therfore is a cruel messenger  
agaynst

agaynst hym.

It were better to come agaynst a  
the bere robbed of her whelpes, then  
ogaynst a foole, trusting in hys fo-  
lyshnes.

Whoso rewardeth euell for good Rom. xii. 6  
the plague shal not departe from his i. Eccl. v. 6.  
house.

He that soweth discorde and stryfe  
is like one y<sup>e</sup> digeth vp a water bro-  
ke but an open enemy is lyke y<sup>e</sup> wa-  
ter y<sup>e</sup> breaketh out & runneth abroad.

The lord hateth as wel him that  
iustifieth the vngedylve as hym that  
condemneth the innocent.

What helpeth it to geue a foole  
treasure in hys hande, where as he  
hath no mind to bye wysdome.

Who so buildeth his house to bre-  
seketh destruccion, and he that refu-  
seth to lerne, shal fal into mischefe.

He is a frend that alwaye loueth, Pro. i. 9  
& in aduersitie a mā shal know who



The proverbes.

is his brother,

Pro. ix. a

Who so promisseth by the hand  
and is suertye for his neyghboure,  
he is a foole.

He that delpteth in synne, loueth  
stryfe and who so setteth his doze to  
hys, seketh after a fall.

Who so hath a froward hart op  
teyneth no good, and he that hath  
an ouerwhart tongue, shal fall into  
mischefe.

An vnwise body byngeth hym  
selfe into sorow, and the father of a  
foole can haue no ioy.

Pro. xii. d,

and. xv. b.

Eccle. xxx.

Eccle. ii. c.

and. viii. a

A mery hart maketh a lusty age  
but a sorowful mynd dryeth vp the  
bones,

The vngodly taketh gyftes oute of  
the bosome, to wexste the wayes of  
iudgement.

Wysdom shyneth in the face of  
him that hath vnderstandynge, but  
the eyes of fooles wander thowme  
oute

out all landes.

An vndiscret sonne is a grefe vnto  
to hys father, and an heuines vnto  
hys mother.

To punyſhe an innocente, and to  
ſmyte the Prynces that geue true  
iudgement, at both euell.

He is wyſe and diſcret, that tem-  
pereth his words. and he is a mā of  
vnderſtandynge, that maketh moche  
of his ſpyt.

Yea, a verpe foole (when he hol-  
deth hys tounge) is counted wyſe,  
and to haue vnderſtandynge, when  
he ſhutteth hys lippes.

Capi. xviii.

**W**ho ſo hath pleaſure to ſow diſ-  
corde, pycketh a quarell in eue-  
rye thyng.

A foole hath no delyte in vnder-  
ſtandynge but onely in thoſe things  
wherin his hart reioyceth.

When the vngodly cometh, then

E. iiii.

com



The prouerbes

commeth also disdayne and so they  
foloweth shame and dishonour.

The wordes of a mans mouth are  
lyke depe waters, and y<sup>e</sup> wel of wys-  
dome is lyke a full streame.

It is not good to regarde the par-  
pro. xxiii c sone of the vngodly, or to put backe  
the ryghtuous in iudgement.

A fooles lippes euer brawlinge, &  
his mouth prouoketh vnto battyl.

A fooles mouthe is his owne de-  
struccyon, and his lippes ar a snare  
for hys owne soule.

The wordes of a sclaūderer are ve-  
ry woundes, and go thowre vnto  
the inmost partes of the bodye.

Feare casteth downe hym that is  
slouthfull, and the soules of such as  
liue in voluptuousnes shal hunger  
Who so is sloughtfull and slacke in  
his laboure, is the brother, of hym  
that is a waster.

The name of the lord is a strong  
castell

of Salomon.

castell, the ryghtuous flyeth vnto it  
and shalbe saued.

But the ryche mannes goodes are  
his strong holde, yea he taketh them  
for an hye wal rounde aboute hym. &

After pride commeth destruccyon,  
and honour after lowlynnes.

He that geueth sentence in a mat-  
ter before he heare it, is a foole, and Eccl. xl. 6.  
worthy to be confounded.

A good stomake dyspueth away a  
mans disease, but when the spryte is  
vexed, who may byde it.

A wyse harte labourereth for know-  
ledge, and a prudente eare sekethe  
vnderstandynge.

Liberalite byngeth a man to ho-  
noure and worshyppe, and setteth  
hym amonge great men.

The ryghteous accuseth hym selfe  
first of all, yf hys neyghbour come  
he shall fynde hym.

The lot pacifyeth the varyaunce  
Apar-



The proverbes  
aparteth the myghty a sunder.

A brother that is greued wyth sin,  
is more worth then a verpe stronge  
castell, and they that holde together  
are lyke the bar of a palace.

A mannes belly shalbe satysfied  
wyth the frute of hys owne mouth,  
and wyth the increase of hys lippes  
shall he be fylled.

Death and life are in the instru-  
mente of the toounge, and they that  
loue it, shall enioye the frut therof.

pro. xxiii

Whoso findeth (a good) womā fyn-  
deth a good thyng, and receyueth  
an wholsome benefyte of the Lorde.

He that putteth awaye a good wo-  
man putteth awaye a good thyng,  
but he that kepeth an harlotie is a  
foole and vnwyse.

The poore maketh supplicacion,  
& prayeth mekely, but the ryche ge-  
ueth a rough answer.

A friend that deliecth in loue dothe  
a man

a man more frendshyppe, and stycketh faster vnto him then a brother  
capl. xix

**B**etter is the poore that liueth & godly then the blasphemour & Pro. xxviii  
is but a foole.

Where no description is there the soule is not wel, and who so is swift on fote stumbleth hastily.

Follyshnes maketh a man to go out of hys way, and then is hys hart impatient agaynst the lord.

Riches make manye frendes, but the poore is forsake of his neighbours

A false witnes shall not remayne unpunished, and he that speaketh lies shall not escape. Gen. xli, b

The multitude hangeth vpon gret me, and euery man fauoureth hym that geueth rewarde.

As for the poore he is hated amonge al his brethren, yf his owne frendes forsake hym, & he geueth credence.  
vnto



unto wordes getteth nothyng.

26 He that is wyse, loueth his owne soule and kepeth vnderstandynge, that he may prosper.

All false wytnes shal not remaine unpunished, & he that speaketh lyes shall perishe.

Pleasure becommeth not a fole, much more vnseemly is it, a bonde man to haue the rule of prynces.

A wyse man can put of displeasure & it is honour to let some fautes passe.

Pro. 28. c  
Eccles. 10. xxx  
iii. a

Pro. xviii. d,  
Pro. xxvii

A Kinges disfauoure is lyke the ro-  
ryng of a lyon, but his frendshippe  
is lyke the dew vpon the graspe.

An vndiscrete sonne is the heuy-  
nesse of hys father, and a braulynge  
wyfe is like the top of a house, wher-  
thorow it is euer droppynge.

Pro. xvi. b

Poore and ryches many a man haue  
by the herpytage of hys elders, but  
a discrete woman is the gyfte of the  
lord.

Slouth

of Salomon.

Slouthfulnes bringeth in Neape  
and an idle soule shal suffer hunger

Who so kepeth the commaunde-  
ment, kepeth his owne soule but he y<sup>e</sup>  
regardeth not hys way, shall dye.

He that hath ppyte vpon the poore  
lendeth vnto the Lorde, and looke  
whath he layeth out it shal be payed  
hym agayne.

Chyستن thy soune whyle there is  
hope but let not thy Soule be mo-  
ued to slea hym.

For great wrath bringeth harme,  
therfore let hym go, and so mayeste  
thou teach hym more nourtture.

Geue eare vnto good councel,  
& be contente to be reformed, that  
thou mayest be wyle here after.

Ther ar many deuices in a mans Pro. xvi. 6  
harte, neuerthelesse the counsell of y<sup>e</sup>  
Lord shal stand, (for euer.)

It is a mans worshyp to do good  
and better it is to be a poore man.

then



The proverbes  
then a Decembler.

The feare of the lord preserveth  
the lyfe yea it geueth plenteoulnes,  
wyt out the visitaciō of any plague

**Pro. xxv. b.** A slouthfull body hydeth hys hand  
in hys bolome, & disdaineth to put  
it to his mouth.

**Pro. xi. b.** If thou smitest a scornful per  
sonne y ignorant shall take beltes  
hede. & if thou reproveste one that  
hath vnderstanding he wilbe y wiser  
He that hurteth his father, or shut-  
teth oute his mother is a shamefull  
and vnworthy sonne.

By sonne heate no more the doe  
tryne that leadeth the to errours fro  
the wordes of vnderstandinge.  
A false wytnes laugheth iudgement  
to scorne, and the mouthe of the vn-  
godly catcheth wickednes.

Punishments are ordeyned for  
the scornful, & streppes for fooles  
backes.

Capit

of Salomon.

Capi. xx.

**W**ine maketh a mā to be scoone-  
full and drunkenness causeth a  
man to be unquiet.

Whoso delyteth therin, shall neuer  
be wyse.

The kyng ought to be feared as the  
roynge of a Lyon, whoso prouo- 1010. xix. b  
keth hym vnto anger, offendeth a  
gaynst hys owne soule.

It is a mans honour to kepe hym  
selfe from stryfe, but they that haue  
pleasure in brawlynge, are fooles  
euery one.

A slouthfull bodye wyl not go to  
plowe for cold, therfore shall he goo  
a begging in sōmer, & haue nothing.  
Wyle counsell in the hcarte of man  
is lyke a water in the depe of the ear  
the, and a man that hath vnderstan  
dyng draweth it forth.

Many therbe that are called good  
doers, but wher shall one find a true  
faythfull



faithful man.

**Psal. xlii. c.** Who so leadeth a godly and an innocent lyfe, is ryghteous and happye shall hys chyl dren be whome he leueth behynd hym.

A Kyng that sitteth in iudgement and loketh wel aboute hym, dyueth a way al euell.

**1. John. i. c.** Who can saye, my harte is cleane, **iii. c. viii. c.** I am innocent from synne?

**ii. par. vi. g.** To vse two maner of weightes, or **Ecl. vii. c.** two maner of measures, both these are abhominable vnto the lord.

A chylde is known by his conuersacyon, whether hys woorkes be pure and ryght.

As for the hearynge of the eare, and the syght of the eye, the Lord hath made them both.

Deelyte not thou in sleape, least thou come vnto pouertye, but open thyn eyes, that thou mayest haue bread inoughe.

of Salomon.

It is naughte, it is naughte saythe  
he that byeth any thyng, but when  
it is gone they geue it a good word

A mouth of vnderstanding is more  
worth then any golde, many pꝛecy-  
ous stones, and costly iewels.

Take hys garment that is suerty <sup>1910. ix. d</sup>  
foꝛ a straunger, and take a pledge <sup>and. xvii. c</sup>  
of him foꝛ the vnknewē mā's sake.

Euerye man lyketh the breade  
that is gotten wyth discepte, but at  
the laste hys mouthe shalbe fylled  
wyth grauell.

Thow we coucell the things that  
men deuyse, go foꝛwarde, and with  
dyscrecion oughte warre to be ta-  
ken in hande.

Mede not with him that bewraith  
secrets, and is a sclaūderer, and dis-  
cepueth wyth hys lyppes.

Whoso curseth hys father and mo-  
ther, hys lyghte shall be put oute in  
the myddest of darkenes.

Exo. xx. b  
Leui. xx. b.  
Deu. xxv.  
ii. c

F. i.

The



The proverbes

**Iere. xv. e.** The heritage that cometh in ha-  
stely at the fyrste, shall not be pray-  
sed at the ende.

**Mat. v. c.** Saye not thou, I wyll recōpence  
**Ro. xii. c.** euyl, but put thy trust in the Lorde  
and he shall defende the.

**Job. xi. a.** The Lorde abhorreth two manner  
**and. xvi. b.** of weights, and a false balauce is  
an euyl thyng.

**Iere. x. d.** The Lorde ordereth eueri mans  
goynge, how may a man then vn-  
derstande hys owde way.

It is a snare for a man to blas-  
pheme that which is holye, and the  
to go about wyth bowes.

**i. Reg. i. c.** A wyse kyng destroyeth the vngod-  
ly and byngeth the whele ouer the

The lanterne of the Lorde is the  
breth of man, and goeth thorow all  
the inward partes of the body.

**pro. xxxix. d.** Mercy and faythfulness preserue  
the kyng, and wyth louyng kynd-  
nesse hys seate is holden vp.

The

of Salomon.

The strength of yong men is the  
worshyppe, and a grey heade is, an  
honour vnto the aged.

Woundes dryue away euil and so  
do stripes the in warde parte of the  
bodpe,

Capt. xxi.

**T**he kynges hart is in the hād <sup>iii. reg. l. r.</sup>  
of the lord, lyke as are the ry-  
uers of water, he mai turne it  
whither soeuer he wyll.

Euerye man thynketh his owne  
way to be ryght, but the lord iudge  
geth the hartes.

To do ryghtuousnes and iudge  
ment is more acceptable to the lord <sup>psal. li.</sup>  
then Sacrifice.

A presumptous loke a proude sto-  
make, and the lāterue of s vngodly  
is synne.

The deuices of one that is deligēt  
byng plentuousnes but he that is  
vnadvised, commeth vnto pouerte

f. ii.

Who



The proverbes

Who so hoordeth vp riches with  
the diſceytfulnes of hys tongue he  
is a foole, and lyke vnto them that  
ſeke theyr owne death.

The robbers of the vngodly ſhal  
be theyr owne deſtruction for they  
wyl not do the thinge that is right.

**Eccl. i. c.** The wayes of the frowarde are  
**Pro. xv. d** ſtraunge, but the woorkes of hym  
that is cleane, are ryght.

It is better to dwell in a corner  
vnder the houſe toppe, then wyth a  
braulynge woman in a wide houſe.  
The ſoule of y vngodly wiſheth e-  
uel & hath no pity vpon his neybour.

**Pro. xix. d** When the ſcorneful is punyſhed,  
the ignorant take the better hede,  
& when a wiſe mā is warned, he wyl  
receaue the more vnderſtandynge.

The righteous wyſely cōſidereth  
the houſe of the vngodly, and he ſe-  
eth that god ouerthroweth the vn-  
godly for theyr owne wickedneſſe.

Who

of Salomon

Who so stoppeth his eare at the mat. xviii. v  
crying of the poore, he shal crye him  
selfe and not be heard.

A preuye rewarde pacifieth dys-  
pleasure and a gyft in the bosome,  
styllith furiousnes.

The iust delyteth in doyng the  
thyng that is right, but the workes  
of wickednes abhorre the same.

The man that wandereth oute of  
the way of wysdome, shal remaine  
in the congregacion of the dead.

He that hath pleasure in ban- Pro. xiii. c  
kettes shalbe a pore man.

Who so delyteth in wyne and dely-  
cates shal not be rych.

The vngodly shalbe geuen for the  
righteous, & the wicked for the iust Eccle. xxi. e

It is better to dwel in a wilder-  
nesse then with an chiding and an  
angry woman.

In any wyse mans house ther is  
great treasur and plentousnes, but

¶.iii.

a fo



The prouerbes

a folyshe body spendeth vp all.

Who so foloweth ryghteousnesse  
and mercy fyndeth both lyfe, rygh-  
teousnes and honoure.

A wyse man wynneth the Cytpe  
of the myghtye & as for y strength  
y they trust in, he bringeth it down.

Pro. xii. b.

Who so kepeth hys mouth & hys  
toonge, the same kepeth hys owne  
soule from troubles.

He that is proude and presump-  
tuous, is called a scornful mā, whis-  
ch in wrath dare worke maliciously

The voluptuousnes of the flouth-  
ful is hys owne death, for hys han-  
des wyl not labour.

He coueteth and desireth al y daye  
long, but the ryghteous is alwaye  
geuing, and kepeth nothing backe.

The sacrafice of the vngodly is  
abhomy nacion, howe moche more  
when they offer the thyng that is  
gotten wyth wyckednes.

A false

A false witnes shal perryue, but he Pro. xix. a  
that will be contente to heare, shall  
alway haue power to lpeke him selfe

An vngodly man goeth forth  
rashely, but the iuste reformeth hys  
owne waye.

Ther is no wysdom, ther is no vn- Esay. i. b  
derstandynge, ther is no counsell a- and. iiii. vñ  
gaynst the lord. b.

The hoxles is prepared against Isa. xlii. b  
the day of battayl, but the lord ge- Ec. xiii. b  
ueth the victorie.

Capit.

xxii.

**A** Good name is more woorthie a  
the great riches, and louynge  
faouore is better the syluer & gold.

The rich & poore met together,  
the Lorde is the maker of them all.

A wise man seeth the plage and  
hydeth him selfe, but the foolysh go  
on styll and are punished.

The ende of lowlines and the feare  
of god is riches, honour prosperite.

f. iiii,

and



and helthe.

Thornes and snarcs are in the waye of the frowarde, but he that doth kepe his soule, wil fle fro such Teache a chyld in hys youth what waye he shoulde go, for he shall not leaue it, when he is olde.

The ryche ruleth the poore, and the borrower is seruaunt to the lender. He that foloweth wyckednes, shall receiue sorowe, and the rodde of hys crueltie shall peryshe.

Ecc. xxx. v

He that hath a lounge eye shall be blessed. for he geueth of his bred vnto the poore.

Whoso geueth rewardes, shall obtayne victorie and honour, But he taketh awaye the soule of suche as receiue them.

Cast out the scorneful man, and so shall stryfe go out with him. ye baytaunce and sclaunder shall cease.

Whoso delyteth to be of a cleane heart

of Salomon.

hearte and of gracious lypyes, the  
kyng shall be his frende.

The eyes of the Lorde, p[er]serue  
knowledge, but as for the wordes  
of the despytfull he byngeth them  
to naught.

The slouthfull body saythe, there  
is a Lyon wythoute, I myghte be  
slayne in the streete.

The mouth of an harlot is an depe pit. pro. xxiii. 33  
pyt, wherin he falleth that the lord  
is angry wyth all.

Foolyshnes stycketh in the harte  
of the lande, and the rode of correc-  
cyon shall dyspue it away from him. E  
Whoso doth a pore mā wronge to  
increase his owne ryches, and ge-  
ueth vnto the ryche, at the last com-  
meth to pouertie hym selfe.

My son bowe downe thyne eare, &  
herken vnto the wordes of wysdōe  
apply thy minde vnto my doctrine  
for I shall be excellent yf thou kepe  
it



The pꝛouerbes.

it in thyne harte, and pꝛactyse it in  
thy mouth, that thou mayst put thy  
trust in the Lorde.

I haue shewed the thys day the  
thyng that thou knowest.

Haue not I warned the very ofte  
wyth counceyl and learnynge, that  
I myght shew the trueth, and that  
thou with the verite myghtest an-  
swere them that sende vnto the?

**D**oe that thou rob not the poore;  
because he is weake, and oppresse  
not the synple in Iudgemente, for  
the lord hym selfe wyl defend their  
cause and doo violence vnto them  
that haue vsed violence.

Make no frendshyp with an angry  
wilfull mā, & kepe no compayne w  
the furious, leaste thou learne hys  
waies & receaue hurte in thy soule.

Pro. vi. 8.

and. xl. 6

and. xxviii.

Be not thou one of the that bynd  
theyr hand vpon promyse, and art  
surety for det, for yf thou hast nothing  
to paye

to paye they shall take a waye thy  
bed from vnder the.

Thou shalt not remoue þe lād mar=<sup>pro. xxiii. b</sup>  
ke, whych thi fore elders haue set <sup>deu. xxxii. c</sup>

Seest thou not, that they whyche  
be diligent in theyr busynes, stand  
before kynges and not amonge the  
simple people.

Capi. xxiii.

When thou sittest at the table to  
eate wyth a Lorde, order thy  
selfe manerly wyth the thynges þe  
are set before the.

Measure thyn appetyte, and yf þe  
wylte rule thyne owne selfe, be not  
ouer gredye of hys meate for meate  
begylethe and descentueth.

Take not ouer great trauaile <sup>Ec. xxxi. a</sup>  
and labour to be ryche, beware of <sup>Iere. xvi. b</sup>  
such purpose.

Why wilt thou set thyne eye vp=  
pon the thyng, whyche soodenlye  
vanisheth a waye.

For



The proverbes

1. Ti. vi. b

For riches make the selues wings  
and take theyr flyte like an eagle in  
to the ayre.

Eate not thou with the enuious  
& despyre not hys meate, for he hathe  
a merueylous hart.

He sayth vnto the, eate and drynke,  
wher as his harte is not wyth the.

Yea the morsels that thou hast  
eate shalt thou parbreake, and lese  
those swete wordes.

Tel nothyng into the eares of  
a foole for he wyl despyse the wyse-  
dom of thy wordes.

Deut. xxi. b  
Deut. xxi. b  
ii. c.

Remoue not the old land markes  
and come not with in the felde of y  
fatherles.

For he that deliuereth them, is  
myghtye, euen he shal defend theyr  
cause agaynst the.

Apply thyne hart vnto correc-  
tion, and thyne eares to the wordes  
of knowledge,

Wyltholde

of Salomon.

Withhold not correction from the <sup>pro. xlii. d</sup>  
chylde, for if thou beatest hym with <sup>Ecl. xxi. d</sup>  
the rod, he shall not dye therof.

If thou smyte hym with the rod, þu  
shalt deliuer his soule from hel.

My sonne, yf thy harte receaue  
wylcome, my hart also shal reioyce  
yet my reynes shalbe very glad, if  
thy lippes speake the thing that is  
tyght.

Let not thine harte be gelous to <sup>pro. xlii. a</sup>  
folow synners, but kepe the styll in <sup>and. c</sup>  
the fear of the lord all the day long,  
for the end is not yet come. and thy  
paciēt abiding shal not be in vayne.  
My sonne geue care and be wyse;  
so shall thyne harte prosper in the  
waye.

Kepe no cōpany w<sup>th</sup> wyne bibbers <sup>is</sup>  
and ritous eaters of flesh, for suche <sup>pro. xxi</sup>  
as be dronkarde and ritous shall  
come to pouertye, and he that is gi-  
uen to much slepe, shall go with a  
tagged



The prouerbes

ragged cote.

Geue eate vnto thy father that be-  
gat. the and dyspyse not thy mother  
when she is olde,

**E. Ec. vi. b.** A labour for to gette the truth, sel  
not a way wysdome, nourtour, and  
vnderstanding (for a righteous fa-  
ther is maruclous glad of a wyse  
sonne. and delyteth in hym) so shalt  
thy father be glade, and thy mother  
that bare the, shall reioyse.

My sonne geue me thyne harte  
and let thine eyes haue pleasure in  
my wayes.

**Pro. xxii. b** For an whore is a depe graue and  
an harlot a narrow pit

She lulketh like a thefe, & bregeth  
vnto her such me as be full of vice  
Who hath wor? who hath sorowe?  
who hath strife? who hath brawling  
and who hath woundes wythoute  
cause? or who hath red eyes?

Euery they that be euer at þe wyne  
and

of Salomon.

and like excelle.

Loke not thou vpon the wine how  
redde it is, and what a colour it ge  
ueth in the glasse.

It goeth downe softly, put at  
the last it biteth lyke a serpente, and  
styngeth as an adder.

So shalt thyne eyes loke vnto **Cicum. l. 8**  
straung wimē. and thine hart shall  
muse vpon froward thynges.

Yee thou shalt be as though thou  
slepest in the middes of the sea, or  
vpon the top of the mast.

They wounded me (shalt thou say)  
but it hath not hurte me: they smote  
me, but I felt it not,

When I am wel wakened, I wyll  
go to the drynke agayne.

**Capi. xxiii.**

**B**E not thou gelous ouer wyce-  
red men, and desyre not to be **p. 20. xxiii. d**  
among them. **and. xxiii. e**

For their hart imagineth to do hurt  
and.



The pꝛouerbes.

and theyꝝ lypꝑes talke of mischeſe,

Thoww wyſdome is an houſe  
buylde and wyth vnderſtandinge  
is it ſet vp.

Thoww dyſcrecyon ſhall the chā-  
bers be fylled wyth all coſtelye and  
pleaſaunt ryches.

A wiſe man is ſtronge, ye a man  
of vnderſtandynge, is better thē he  
that is myghtye of ſtrength.

For wyth dyſcrecyon muſt wars  
be taken in hand, and where as are  
many that can geue counsell there  
is the vyctory.

Wyſdom is an hye thinge, ye euen  
to the foole, for he dare not opē his  
mouth in the gate.

He that imageneth myſcheſe may  
welbe called an vngacious perſō.

The thought of the fooliſh is ſin  
and the ſcornfull is an abhominā-  
cyon vnto men.

Yf thou be ouerſene & neclýgence  
in

of Salomon.

in tyme of nede, then is thy strength  
but small.

Delyuer them that go vnto death, <sup>is</sup>  
and are led awaye to be slayne, and  
be not neglygent therin.

Yf thou wylt say I know not of it.  
Thynkest thou that he which made  
the hertes, doth not consyder it and  
that he which regardeth thy soule,  
seeth it not?

Shall not he recompence euerye  
man accordyng to his workes.

My son eatest thou hony and the  
swete hony combe, because it is good  
and swete in thy mouth.

Even so shall the knowlege of wis-  
dome be vnto thy soule, as soone as  
thou hast gotten it.

And there is good hope, yf thy  
hope shal not be in vayne

Lay no preuye wayte wickedlye  
vpon the house of the ryghteous, &  
disquiet not hys restinge place.

G.i.

For



The prouerbes

10sa. 37. b. For a iust mā falleth seven tymes,  
and ryseth vp agayne, but the vn-  
godly, fall into wickednes.

pro. xvi. a Reioyse not thou at the fall of thine  
enemie, and let not thyne harte be  
glade when he stumbleth.

¶ Lest the Lord (when he seeth be  
angre, and turne hys wrath from  
hym vnto the.

10 10 xxiii b  
and xxiii a

Let not thy wrath and gelouse  
moue the to folow the wicked and  
ungodly.

Job. xxi. a. And why? the wicked hath nothing  
to hope for and the candel of the vn-  
godly shalbe put out.

10 10. xlii e.  
10 10. xx. a

My son, feare thou the Lord and  
the king, and kepe no cōpany wyth  
the sclaunders, for their destruc-  
tion shall com sodely and who kno-  
weth the aduersite of them both.

10 10 xviii b

The are also the sayinges of the  
wyse it is not good to haue respecte  
of any personne in iudgement.

He

of Salomon.

He that sayth to þe vngodlye, thou  
arte ryghtuous, him shall the people  
curse ye þe comety shall abhorre him.  
But they that rebuke the vngodlye  
shall becomended, and a ryche bles-  
syng shall come vpon them.

Euery man shall kysse hys lippes  
that geueth a good aunswere.

Fyrst make vp thy worke that is  
wythoute, and loke well vnto that  
whiche thou hast in the felde, & then  
buyld thine house.

Be not false witnes agaynst thy  
neyghbour and hurte hym not w  
thy lippes.

Say not, I wyll handle hym, euē  
as he hath delte wyth me, and wyll  
rewarde euery man accordyng to  
his dede.

I wente by the felde of the flouth  
full and by the bysheyard of the fo-  
lyshe man.

And lo, it was al couered wyth net

¶ ii.

tels



The prouerbes.

teles and stede ful of thistels, and þe  
stone wal was broken Downe.

Thys I sawe, and considered it  
well, I looked vpon it and toke it  
for a warning.

1930. ix. 6.

Yea, slepe on styll (I say a lytle  
slumber a lytle, folde thyne handes  
together yet a lytle, so shal pouertye  
come vnto the as one that trauay-  
lethe by the waye of the necessitye  
lyke an armed man.

These also are the parables of Salomon  
which the men of Ezechiah kyng of Iuda  
copied out.

<sup>Lepi</sup> <sup>xxv</sup>  
It is the honour of god to kep  
a thing secreete, but the kynges  
honour is to search out a thyng.

The heauen is hye, þe earth depe  
and the kings harte is vnserchable.  
Take the drosse from the siluer, and  
ther shalbe a cleane vessel therof.

Take away vngodlynes frome  
the

of Salomon.

the kyngs syght, & hys seate shalbe  
stablyshed in righteousnes,

But not forth thy selfe in the pre=  
sence of the kyng. and pzeace not  
in the place of great men.

For better is it that it be sayde vn=Luc. xlii. b  
to the, come vp hyther, then thou  
to be set downe in y<sup>e</sup> presence of the  
prince whō y<sup>e</sup> seest with thyne eyes.

Be not hastye to go to the lawe, Ecc. vii. a  
least happlye thou order thy selfe so Math. v. c  
at the last that they neyghbour put  
the to shame.

Handle thy matter w<sup>th</sup> thy neygh=is  
bour hymselfe, & discover not an o=  
ther mans secret, least whē mē heare  
therof, it tourne to thy dyshonour, &  
least thyne euil name do not cease,

Grace and frendshyppe doth de=  
liuer whiche see that thou kepe, for  
thy selfe least thou be reprovēd.

A word spoken in due seasō is like  
apples of gold in a siluer dyshe.

G.iii.

The



The prouerbes

The correccion of the wise is to an  
obedient eare, a goldē cheyne and a  
icwell of golde.

Lyke as the cold of snow in the  
haruest soo is a faythfull messaun-  
ger to them that send hym for he re-  
fresheth hys maysters mynde.

Pro. xv. a  
ge. xxxii. a

Who so maketh great hostes and  
geueth nothyng, is lyke cloudes  
and wynd wythout rayne.

With patience is a prynce pacify-  
ed, and with a softe tonge is righte-  
ousnes broken.

If thou findest hony, eate so moch  
as is sufficient for the, lest thou be  
ouerfull and parbrack it out again.

Withdawe thy fote from thy nep-  
ghbours house lest he be werpe of  
the, and so abhorre the.

Who so beareth false wptnes a-  
gaynst his neyghboure, he is a veri  
speare, a sweard & a sharpe arowe.

The hope of the vngodly in tyme  
of

of Salomon.

of nede, is lyke a rotten tothe and  
slipperry fote:

Who so taketh away a mans gar-  
ment in the cold wether, is lyke by-  
niger vpon calke or lyke hym that  
syngeth songes to an heuy hart.

Lyke as a mouth hurteth a gar-  
ment, and a worme the tree, so dothe  
the heuines of a man hurt the hart.

If thine enemy hunger, fede him Rom. xii. c.  
if he thirst, geue hym drynke for so  
shalt þu hepe coles of fyre vpon hys  
head, & the lord shall reward the.

The North wynd dryueth awaye  
the rayne, euen so doth an earnest  
sober couētenāce abackbysters tonge.

It is better to sytte in a corner pro. xi. a  
vnder a rose, then with a brawlinge  
woman in a wyde house.

A rightuous man fallinge downe  
before the vngodly, is lyke a trub-  
led wel & a spring that is destroyed.

Lyke as it is not good to eate to  
much

G.iiii.



Eccle. iii. c. moche hony euen so he þ̄ wil searche  
oute hye thynges, it shalbe to heuyn  
for him.

He that can not rule him selfe, is  
lyke a Citie which is broken downe  
and hath no walles.

Capi. xxvi.

**I**Yke as snowe is not mete  
in summer, nor rayne in her-  
uest, euen so is worshipp vnseemely  
for a fole.

Lyke as the birde and the swa-  
low take their flyght here and there,  
so the curse that is giuen in bayn,  
shal not lyght vpon a man.

psa. xxxii. b Unto the horse belongeth a whip,  
to the Asse a bydle, and a rodde to  
the foles backe,

Geue not the fole an aunswere af-  
ter his folishnes, lest thou become  
lyke vnto him, but make the fole an  
aunswere to hys folysshnesse, lest he  
be wyse in his owne concepte.

He is lame of his fete, yee Drunken

of Salomon.

is he in vanite, that committeth any thing to a fole.

Lyke as it is an vnseemely thyngs to haue legges and yet to halt, euen so is a parable in a fooles mouth.

He that setteth a foole in hye dygnite, that is euen as if a man dyd cast a precious stone vpon y<sup>e</sup> galouse

A parable in a foles mouthe is lyke a thorne that pricketh a dyonken man in the hand.

A man of experience descerneth all thynges well, but who so hireth a foole, hyreth suche one as wyll take no hede.

Lyke as the dog turaeth agayne ii. Pet. ii. 22 to hys vomite, euē so a fole begynneth hys folyshnes agayne afreshe  
If thou seest a man that is wyse in his owne conceyte, ther is moze hope in a fole then in hym.

The slouthful sayth there is a Leo- Pro xxxi b.  
parde in the waye, and a Lyon in  
the



The proverbes.

the middest of the stretes.

Lyke as the doze turneth aboute  
vpon the thressholde, euē so doth þe  
slouthful welter him selfe in his bed

Pro. xvi. c.

The slouthful body thrusteth his  
hande into hys bosome and it gre-  
ueth hym to put it agayne to hys  
mouth.

The slouggard thinketh himselfe  
wyser then seuen men that sit and  
teache.

Who so goeth by and medleth w  
other mennes stryfe, he is lyke one  
that taketh a dog by the eares.

Lyke as one shotteth deadlye ar-  
rowes and dartes oute of a pryue  
place, euen so doth a dissembler with  
his neyghbour.

And then sayth he (when thou arte  
taken) I did it in spozte.

Where no woode is there the fyre  
goeth out.

Euen so where the backebyter is  
take

of Salomon.

taken away, they: the stryfe ceaseth.

Eccle. 27. 5

As coles kindell heate, and woode  
the fyre, euen so doth a brawling fe-  
lowe steepe by variaunce.

A sclaunderers wordes are lyke  
flattery but they pearse the inwarde  
partes of the body.

Unuimous lips and a wicked harte  
are lyke a potsharde couered wyth  
silver drosse.

An enemy shal be knowen by hys  
talkynge, and in meane season he  
ynagenyth mychefe, but when he  
speaketh fayer, beleue hym not, for  
there are seven abhomyacions in  
his harte.

Who so kepeth cruel wyll, secretlye  
to do hurt, his malice shalbe shewed  
before the whole congregacion.

Who so diggeth vp a pyt shall fall  
therin, and he that welcreth a stone  
shall stumble vpon it hym selfe.

Eccle. x. 8  
eccle. xxvii. 5

A dyssemblyng tounge hateth one  
that



The prouerbes.  
that rebuketh hym, and a flatteringe  
mouth worketh myschefe.

Capi. xxvii.

**N**ake not thy boost of to mor-  
rowe for thou knowest not  
what may happen to daye.

Lue. ii. c

Eze. xxviii

a.

Jam. iii. b

Let an other man prayse the, and  
not thine owne mouth, ye other fol-  
kes lippes, and not thine.

The stone is heuy and the sande  
weightye, but a foolis wrath is he-  
uier then they both.

Wrath is a cruell thyng, and fu-  
rrousenes is a very tempest, ye who  
is able to abyde enuy?

An open rebuke is better then a  
secret loue.

Faithful are the wordes of a louer  
but the kysses of an enemy are cruel.

He that is full abhorreth an honye  
come but vnto hym that is hūgrye  
euery sower thyng is swete.

He that oft tymes synneth is lyke  
abyde

of Salomon.

a byrd that forlaket her nest.

The harte is glad of swete oymen-  
te and sauoure, but a stema-  
ke that can geue good counsell, reioy-  
seth a mans neyghboure.

Thyne owne frende, and thy fa-  
thers frend se thou forlake not, but  
go not into thy brothers house in  
tyme of thy trouble.

For better is a frend at hand then  
a brother farre of.

My sonne, be wyse and thou shalt  
make me a gladd harte, so that I  
shal make answer vnto mi rebukes.

A wyse man seying the plage wil  
hyde him selfe, as for fooles they go  
on styl, and suffer harme.

Take his garment that is suertye  
for a straunger, and take a bledge  
of him for þe vnknewen mans sake.

He þe is hasty to praysse hys neygh-  
bour aboue measure, shalbe taken  
as one þe geueth him euell reporte

A brawling

1020.x.e.



**Pro. xix. 2.** A brawlynge woman & the rose of the house droppynge in a ranpe dape may wel be compared together.

He þ̄ restayneth her restayneth the wind, & holdeth oyle fast in his hād

Lyke as one yron whetteth an o- ther, so doth one mā cōfort another.

Who so kepeth his fygtree, shall enjoy the frutes therof, even so he þ̄ wayteth vpon his master, shall com to honoure.

**D** Lyke as in one water there apete dyuers faces, even so dyuers men haue diuers hartes.

**Eze. i. 2**

Lyke as hell and destruccyon are neuerfull, even so the eyes of men can neuer be satisfied.

**Ecc. xliii. 2  
and. xxvii**

Siluer is tryed in the mould, and golde in the fornace, & so is a man, whē he is openly praised to his face

The harte of a wicked man seeketh after mischefe, but a true harte seeketh for knowledge.

Though

of Salomon.

Though thou shouldest braye a  
foole wyth a pestell in a morter lyke  
otmel, yet wyl not his folishnesse go  
from hym.

Se that thou know the number  
of thy cattel thy selfe, and looke wel  
vnto thy flockes.

For riches abyde not alwaye, and  
the crowne endureth not for euer.

The heye groweth, the grasse com  
meth vp, and herpes are gathered in  
the mountaynes.

The lambes shall cloth the, and <sup>D</sup>  
for the goates thou shalt haue mony  
to thy husbandry.

Thou shalt haue goates mylke  
enough to fede þy, to vphold thy hou  
sehold, & to festyne thy maydens.

Capi.

xxviii.

**T**he vngodly dyeth when no  
man chaseth hym; but the  
righteous standeth stife as a Lion.

Because of sinne the lande doth  
oft



The prouerbes  
oft chaung her pynce, but thozowe  
men of vnderstandinge & wysdome  
a Realme endureth longe.

Leu. xxi. c. One pooze man oppressinge an o-  
ther by violence, is lyke a cōtinuall  
rayne that destroyeth the frute.

They that forlake the lawe, prayse  
the vngodlye, but suche as kepe the  
law, abhorre them.

1. Cor. ii. d. Wycked mē discerne not the thinge  
that is right, but they that seke af-  
ter the lord discusse al thynges.

Pro. xix. a. A pooze man leadyng a godlye  
lyfe is better then the ryche that go-  
eth in frowarde wayes.

13 Whoso kepeth the law, is a childe  
of vnderstandyng, but he that is a  
companion of riotous mē, shameth  
his father.

Whoso increaseth his riches by  
bauntage and winnyng, let him ga-  
ther them to the pooze withall.

He that turneth awaye hys eare  
from

from hearyng the lawe, his prater p<sup>ro</sup>.i. s<sup>o</sup>  
shalbe abhominable.

Whoso ledeth the righteous into  
an euell way, shal fal into his own  
pyt, but the iust shal haue p<sup>ro</sup> good  
in possession.

The ryche man thinketh him  
selfe to be wise, but the poore p<sup>ro</sup> hath  
vnderstanding, can perceaue hym  
wel ynough.

When righteous men are in pro- Eccle. x. a.  
p<sup>ro</sup>.xxix. a  
speritie, then doth honour floreye  
but when the vngodli cometh vp,  
the state of men chaungeth.

He that hideth his synnes shal not Job. xiii. e.  
psa. xxxii. b  
i. John. i. b  
prosper, but who so knowledgeth  
them and forsaketh the, shal haue  
mercy.

Wel is him that standeth alwaye  
in awe, as for him that hardeneth  
his hart he shal fal into mischefe.

Lyke as a royrng Lion and an  
hongry bere, euen so is an vngod-

D. i. ly prince



ly prince ouer the people.

wher the prince is without vnder  
standig, ther is great oppression &  
wzong, but if he be such one as ha  
teth couctusnes, he shal lōg reign.  
Gene. iii. d He that by violence thiddeth any  
mans blud, shalbe a rēnegate vn  
to his graue, & no mā shalbe able  
to succour him.

Pro. x. d Whoso ledeth a godly and an  
innocent lyfe, shalbe laued, but he  
that goeth frowarde wayes, shal  
once haue a fall.

He that tilleth his land, shal haue  
plenteousnes of bread, but he that  
foloweth idelnes, shal haue pouer  
tye inoughe.

i. Eie. vi. b A man that dealeth faythfullye  
Pro. xxii. a shalbe fylled with blessinges, and  
he that maketh hast to be rich shal  
not be vngiltie.

To haue respect of parsons in  
iudgement is not good, and why?  
A man wyl do wzong, ye euen for

of Salomon.

a pece of bread.

He that wylbe ryche all to soone  
hath an euil eie, and cōsidereth not  
that pouerty shall come vpon him

He that rebuketh a man, shall  
fynde more fauore at the least, the  
he that flattereth hym.

Who so robbeth his father and <sup>Mat. xv. a</sup>  
mother, and sayeth it is no sinne &  
same is lyke vnto a destroyer.

He that is of a proude stomacke,  
stereth vp stryfe, but he & putteth  
his trust in the lord shall be wel fed.

He that trusteth in his owne hart <sup>ii. Cor. x. b</sup>  
is a foole, but he that walketh wis  
ly, shall be safe.

He that geueth vnto the poore <sup>Pro. xii. a</sup>  
shall not lacke, but he that turneth <sup>Ecc. xx. d.</sup>  
away his eyes frō such as be in ne  
cessitie shall suffer great pouertye  
hym selfe.

When the vngodly are com <sup>Pro. xxv. b</sup>  
men are fayne to hyde them selues <sup>and. xix. a</sup>

D. ii.

but



The prouerbes  
but when they peryshe, the ryghte  
ous increase.

Capi. xxix.

**H**E that is styfnecked, & wyll  
not be reformed, shal sodē  
ly be destroyed wythout any help.

**When the righteouse haue the o-  
uerhande, the people are in prosper-  
ritie, but when the vngodly bereth  
rule, ther the people mourne.**

Isa. xxviii.  
Eccle. x. a.

**Who so loueth wisdom, maketh  
his father a glad man, but he that  
kepeth companye wyth harlottes,  
spendeth away that he hath.**

Isa. lv. a.  
Luc. xv. c

**Wyth true iudgement the kyng  
setteth vp the lande, but if he be a  
man that is couetous, he turneth  
it vp syde downe.**

**Who so flattereth his neighbour  
laieth a net for his fete.**

**The synne of the wycked is bys  
owne snare, but y<sup>e</sup> righteous doth  
spunge and reioyce.**

The

The ryghteouse considereth the  
cause of the poze, but the vngodly  
regardeth no vnderstandynge.

Wpcked people bringe a Citie in  
Decay, but wise men set vp again.

If a wyle man go to law with a  
foole) wherther he deale with hym  
frendelye, oz roughlye ) he getteth  
not reast.

The bloud thyrstie hate the righte  
ous, but the iust seke hys soule.

A foole poureth out his spyte al  
together, but a wyle man kepeth it  
in tyl afterwarde

If a pryncce delite in lyes, all hys  
seruauntes are vngodly.

The pooze and the lender mete  
together and the Lorde lighteneth  
both theyr eyes.

The seate of the kinge that saith p. 10. xx. d  
fully iudgeth the pooze, shall con-  
tinue sure for ever.

The rod & correccion minyster

H. iii.

wysdome



The pꝛouerbes.

Wysdomie, but if a childe be not lo-  
ked vnto he byngeth hys mother  
to shame.

When the vngodly com by wic-  
kednes increaseth, but the tyghte-  
ous shall se theyr fall.

Nurture thy sonne wyth correc-  
ciō, and thou shalt be at rest, yē he  
shall do the good at thyne harte.

Whē the word of god is not prea-  
ched, the people peryshe, but wel is  
hym that kepeth the lawe.

A seruaunte wyl not be the  
better for wordes, for though he  
vnderstande, yet wil he not regard  
them.

Yf thou seest a man that is hasty  
to speake vnaduyfed, thou mayest  
trust a foole more then hym.

He that delicatly byngeth vp his  
seruaunt from a chyld, shall make  
hym hys master at length.

An angrie man steareth vp strife  
and

of Salomon

and he that beareth euil wyl in his  
mynd, doth much euil.

After pryde commeth a fall, but Job. xxi. 6  
a lowly spirit bringeth great wor-  
shippe.

Who so kepeth company wyth  
a thefe hateth his owne soule, he  
heareth blasphemyes, and telleth  
it not forth.

He that feareth menne, shall  
haue a fall, but whoso putteth his  
truste in the Lorde is wythout  
daunger.

Many there be that seeke the  
Princes fauoure, but every mans  
Iudgement commeth from the  
Lorde.

The ryghtuous abhorreth the  
vngodlye, but as for those that be  
in the ryghte way, the wycked hate  
them.

A chylde that kepeth the woord  
shalbe wythout destruccyon.

B. iiii.

The



The prouerbes.  
The purenesse of the word of god, and what  
we ought to requyre of God, with cer  
taine modernfull thinges that  
are in this worlde.

Lapi. xxx.

**T**he words of Agur y sone  
of Jakey, and y prophecy  
that the same man spake vnto Is  
thiel, euē vnto Ithiel, and Uchal.  
I am more folishe then anye man  
and haue no mannes vnderstan  
dyng, I neuer learned wysedome  
nor had knowlege of holy thinges.  
Who hath climed vp into heauē?  
Who hath come doune frō thēce?  
Who hath holden thy wynde  
fast in his hande?  
Who hath cōprehended y waters  
in a garment?  
Who hath set all the endes of the  
worlde?  
What is his name, oz his sons  
name canst thou telle?

All

of Salomon

All the wordes of God are pure psal. xix. 8  
and clean for he is a child vnto al  
them that put their trust in hym.

But thou nothing vnto his word Deu. xlii. 8  
and. xli. d  
least he reprove the, and thou be  
found a lyer.

Two thinges haue I required of  
the, that thou wilt not deny me be-  
fore I dye.

Remoue fro me vanyte and lyes,  
giue me nether pouerte nor riches,  
only graūt me a necessary liuing.  
Lest if I be to ful, I deni the, and  
say who is the lord.

And least I beyng constrayned Exo. 8. c  
Deu. xlii. c  
and. xlii. c  
Job. xxi. d  
thorow pouertie, fall vnto steling  
& take þ name of my god in vain.  
Accuse not a seruaunte vnto hys  
master lest he speake euell of the, &  
thou be hurte.

There is a generacion that cur-  
seth their father, & doth not blesse  
theyr mother.

There



The prouerbes

Pro. vi. a Ther is a generacyon that thinke them selues cleane, and yet is not clenfed from theyz fylthynes.

Ther is a generacion that hath a proud loke, and doth cast vp their eye lyddes

Ther is a generacion whose teth are sweardes, and wyth theyz iawe bones they consume and deuoure the Simple of the earth, & the pore from among men.

The horselech hath .ii. daughters cryng, bring hither bring hither.

Ther be thre thyngs þ̄ ar neuer satisfied, & the forthe sayth neuer ho  
The graue, a womā's wombe, and the earth that hath neuer water þ̄nough, as for fire, it saith neuer ho

Ex. xxi. b Who so laugheth hys father to  
dc. xxviii. c. scoyne and setteth his mothers cōmaundement at naugh, þ̄ rauens pike out his eyes in þ̄ valley, & deuoured be he of the yonge Aegels.

There

of Salomon

There be thre thynges to hye for  
me, and as for the fourth it passeth  
my knowledge.

The way of an Eagle in þe ayre the  
way of a Serpent ouer a stone, þe  
way of a ship in the sea, & the way  
of a man wyth a younge woman.

Such is the way also of a wyfe  
that breaketh wedlocke whych wy-  
peth her mouthe lyke as when she  
hath eaten, and sayth, as for me, I  
haue doone no harme.

Therowen thre thynges þe earth is  
disquieted, & þe fourth mai it not bere

Therowen a seruaunt that bea-  
reth rule, therowen a foole þe hath to  
much bread, therowen an idel hous-  
wife, and therowen an handmayden  
that is heyre to her masteresse.

These be foure thynges in þe earth  
the whiche are veri litle, but in wis-  
dome they excede the wyse.

The Ginnettes are but weake  
people



The prouerbes

Pro. vi. a people yet gather they theyr meate together in haruest.

The conies ar but a feable folke yet make they their couches among the rockes.

The Grethopers haue not a guid yet go they forth together bi hepes

The spyder labourereth with her handes and is in kinges places.

Ther be thre thynges that go stifly but the goyng of the forth is the goodlyest of all.

A Lion, which is strongest a mög beastes, & geueth place to no man.

A Grethount strong in the hinder partes: a Kame also, and a Kyng, agaynst whom no mā ariseth vp.

If thou hast done folishely whan thou waste in hye estate, or if thou hast taken euell counsell, then lay thyne hand vpon thy mouth.

Whoso chymeth milke, maketh butter, & he that rubbeth hys nose, maketh

of Salomon.

maketh it blede, eue so he that cau-  
seth wyathe, bringeth forth strife.

**T**he word, of kyng Lamuell and the lestō  
that hys mother taught him, kynges ought  
to iudge iustely. The propertye  
of an honest maryed wyfe.

Lapl. xxxi.

**M**y sonne, thou sonne of my  
bodē, O my deare sōne, giue  
not ouer thy strength and  
wayes vnto womē whiche are the  
destruccion euen of kynges.

O Lamuel, geue kyngs no wine  
geue kyngs and prynces no strōg  
drynke, least they beyngē dronken  
forget the lawe, and regarde not y  
cause of the poore, and of suche as  
be in aduersytie.

Geue stronge drynke vnto suche  
as be condēpned to death, & wyne  
vnto those that mourne that they  
maye drynke it, and forgette theyr  
mysery and aduersyte.

Be



The prouerbes

Be thou an aduocat, and stand in  
iudgement thy selfe, to speake for  
all such as be dome and suckerles.

Open thy mouth, defend þ thing  
that is lawfull and ryghte, and þ  
cause of the pooze and helplesse

26 Who so fyndeth an honest faith  
ful womā she is much more worth  
then perles.

The hert of her husband may  
safeli trust in her, so þ he shal haue  
no nede of spoyles.

She wil do hym good and not  
euell al the dayes of her lyfe.

She occupyeth wool and flax, &  
laboureth gladly with her handes

She is lyke a marchaūtes ship  
þ bringeth her vytayles frō a far.

She is vp in the nyght seaso, to  
prouide mete for her housholde, &  
fode for her maydens.

She consydereth land, and byethe  
it, and with the frute of her hādes  
she

She planteth a vineyard.

She gyrdeth her loynes with strength, and courageth her armes  
And if she perceiue that her hous-  
wyfry doth good, her candel goeth  
not out by night.

She layeth her fingers to the  
spyndel and her hand taketh hold  
of the distafe.

She openeth her hand to the poore  
ye she stretcheth forth her handes  
to such as haue nede.

She feareth not that the colde of  
witer shal hurt her hous for al her  
hoshold folkes are double clothed  
She maketh her selfe fayre orna-  
mentes her clothing is white silke  
and purple.

Her husband is muche set by in  
the gates, when he sitteth amonge  
the rulers of the land.

She maketh cloth of sylke and  
selleth it, and deliuereth a gyrdle  
vnto the marchaunt. Strength



The proverbes

Strength & honour is her clodring  
& in the latter day he shal reioyce.

**D** She openeth her mouth with  
wysedome and her tongue is the  
law of grace.

She loketh wel to the wayes of  
her houtholde, and eatethe not her  
bread with ydelnes.

Her chyldren shal aysle and cal  
her blessed, and her husband shal  
make much of her.

Many Doughters there be that  
gather riches together, but thou  
goest aboue them all.

As for fauour, it is disceitful, and  
beuty is a vayn thyng, but a wo-  
man that feareth the Lorde, she is  
worthy to be prayled.

Geue her of þ frute of her handes  
and let her own woꝝkes praise her  
in the gates.

The endes of the proverbes  
of Salomon.

The

of Ecclesiastice.

**T**he booke of the preacher other  
wyse called Ecclesiastes.

All that is in this world is vanyte.

Capi. primo.



These are the wordes of  
þe preacher þe son of Da  
uid King of Iherusalē.

Ecc. xii. 8.

All is but vanite (sayth  
þe preacher) All is but plain vanyte.

For what els hath a man, of all  
the labour that he taketh vnder  
the sonne: One geueracion passeth  
awaye, an other commeth, but the  
earth abydeth still. The sonne a-  
rysth, the sonne goeth downe and  
returneth to his place that he maye  
ther ryse vp agayne. The wynde  
goeth towarde the South, and fet-  
cheth his compasse about vnto the  
North, and so turneth into hym-  
selfe agayne. All floudes runne into  
the sea, and yet the sea is not fylled,

Iob. xlii. 6.

Al.

For



Pro. xvi. b.

Ec. xliii. b.

Ecl. iii. b.

For loke vnto what place the waters run, thence they come to flowe agayne. All thynges at so hard that no man can expresse the. The eye is not satisfyed wyth syght, the eare is not filled with hearing. The thinge þ hath ben cometh to passe agayne and the thinge that hath be done, is done agayne that is not new thyng vnder the sunne. Is ther any thyng wherof it maye be sayde, lo thys is newe? For it was long ago in the tymes that haue bene before vs. The thyng that is past, is out of remembrance. Euen so the thinges þ ar for to com, shal nomore bethought vpon among them that com after. I my self þ Preacher, was king of Israel at Ierusalé, & dyd apply my mynde to seke out & seache for þ knowledg of al thinges þ are done vnder heauē Suche trauayle and labour hath god geuen vnto the chylzen of men to

to exerceple them selues therein.

Thus I haue cōsidred al the thynges that com to passe vnder the sun and lo, they ar al but vanite & veracion of mind. The croked cannot be made straight, & the fautes cānot be nōbred. I cōmoned w myne owne hert saying, lo I am, com to a great estat, & haue gotten moze wysdō thē al thet I haue bene before me in Ierusalē. Ye my harte had greate experience of wysdō & knowledge, for ther vnto I applted mi mind, & I might know what were wisdom & vnderstanding, what were errour and foolishenes. And I perceiued that this also was but a veracion of mynde, for wher much wisdom is, ther is al so great trauaile and dysquyetnes, and the moze knowledge a mā hath the moze is hys care.

Aboundaunt of ryches, of pleasure and of buyldyng are vayne thynges.

I.ii. Capt.



**W**hen said I thus in mi hert.  
 Now goto, I wil take mine  
 ease and haue good dayes. But lo,  
 that is vanitie also, in so much that  
 I said vnto laughter, thou art mad  
 and to mytth what doest thou?

So I thought in mine hart, to w  
 draw my flesh from wyne, to apply  
 my mind vnto wisdom and to com  
 prehend folishnes vntyll the tyme þ  
 (among al the thinges which ar vn-  
 der þ son I myght se what wer best  
 of men to do so long as thei liue vn-  
 der heuen I made gorgeous fayre  
 workes, I builded me houses & pla-  
 ced me vineyardes, I made me or-  
 chardes and gardēs of pleasure, and  
 planted trees in them of all manner  
 fruytes, I made poules of watter,  
 to water the grene and frutful trees  
 wyth all, I bought seruauntes and  
 maydēs & had a great household. As  
 for cattell & shepe I had more sub-

staunce of the, all they þ were befoze  
 me in Ierusalem I gathered siluer  
 and gold together, euē a treasure of  
 kings & lands, I prouided me sing  
 gers & womē, whiche could play of  
 instrumēt, to make mē myȝth and  
 pastime, I gat me psalters & songs  
 of musike & I was greter & in moze  
 worship, the at my prodecessours in  
 Ierusalē. For wisdom remained w  
 me & loke whatsoeuer mine eyes de  
 sired I let the haue it, & wherein so e  
 uer my hart delited, or had any plea  
 sur I w held it not frō it. Thus mi  
 hert reioyced i al þ I did & this was  
 my porciō of all my trauayle. But  
 whē I cōsidered all þ workes þ my  
 hands had wrought, & al þ labor þ  
 I had taken therein, so all was but  
 vaine & vexaciō of mynd, & nothing  
 of any value vnder þ son, The tur  
 ned I me to cōsider wisdō, errour, &  
 foolyshnes (for what is he amonge  
 I.iii. men



me & might be compared to me the  
 kyng in such workes) and I sawe &  
 wysdom excelleth folysnes, as far  
 as lyght doth darknes. For a wyle  
 mā hath hys eyes in hys heab but &  
 sole goeth in & darknes. I perceued  
 also, & thei both had one end. Then  
 thought I in my mynde, yf it hap-  
 pē vnto the sole as it doth vnto me  
 what nedeth me then to labour any  
 more for wisdō? So I cōfessed w  
 in my hart, & this also was but va-  
 nite. For & wise at euer as litle in re-  
 membraūce as & folish, & al & dayes  
 for to com Chalbe forgottē, ye & wise  
 mā dieth as wel as & sole. Thus be-  
 gā I to be weri of mi lif in so much  
 & I could away w nothing that is  
 done vnder the sun, for all was but  
 vnyte and vexacion of mynde. Ye  
 I was weri of al my labour, which  
 I had taken vnder the sunne, be-  
 cause I shuld be layne to leue them  
 vnto

Vnto an other man that cometh af-  
 ter me. And who knoweth whether  
 he shalbe a wyse mā or a foole? And  
 yet shal he be lord of all my labours  
 which I w<sup>th</sup> such wisdom haue ta-  
 ken vnder the sunne. This is also a  
 vayne thyng. So I turned me to  
 retyrne my mynde from all suche  
 trauaile, as I tooke vnder the sun,  
 for so much as a mā shuld wett him-  
 selfe w<sup>th</sup> wysdome, wyth vnderstan-  
 ding and oportunitie and yet be fai-  
 ne to leaue hys labours vnto a no-  
 ther that neuer sweate for the. This  
 is also a vayne thyng and great mi-  
 sery. For what getteth a man of all  
 the labour & trauaile of hys mynde  
 that he taketh vnder the sunne, but  
 heauyness, sorowe, and dysquyetnes  
 al the dayes of his life. In somuche  
 that hys hart cannot rest in y<sup>e</sup> night  
 this is a vaine thing. Is it not beter  
 the for a mā to eat & drynk, & his soule

Ecc. v. d.



The booke.

to be mery in his labour: yē, I saw  
þ̄ this also was a gyfte of god. For  
who wil eat or go more lustli to his  
worke thē I & why he geueth vnto  
man, what it pleaseth hym, whether  
it be wisdom, vnderstāding, or glad  
nes, but vnto the synner he geueth  
werynesse (and superfluous care) þ̄  
he may gather & heape to gether the  
thyng þ̄ afterward shalbe giuen vn  
to him, whō it pleaseth god. This is  
now a bayne thing, yea a very dis  
quietnes and vexacion of mynde.

All thynges come in theyr tyme, and passe as  
way in theyr tyme.

Lapi.

iii.

¶ **E**very thyng hath a tyme, yē  
all that is vnder the heauen,  
hath hys conuenient season.

There is a tyme to be bozne, and  
a tyme to dye.

There is a tyme to plante, and a  
tyme to plucke vp the thyng, that  
is

is planted.

A tyme to fley, and a time to make whole.

A tyme to breake doune, and a tyme to buylde vp.

A tyme to wepe & a time to laugh.

A tyme to moorne, and a tyme to daunce.

A tyme to cast away stons, and a tyme to gather stons together.

A tyme to embrace, and a tyme to refrayne from embracynge.

A tyme to winne & a time to lese.

A tyme to spare, and a tyme to spende.

A tyme to cut in peces, and a time to sowe to gether.

A tyme to kepe seylence, and a tyme to speake.

A tyme to loue, & a tyme to hate.

A tyme of warre, & a time of peace.

What hath a man els (that doth any thyng but weyrynes and labour

for

Eccle. xx. a.

xxxi. d.

xxii. a.



For as thouching þe trauaile and ca-  
 refulnesse which god hath geue vn  
 to men. I see that he hath geuen it  
 them, to be exerceysed in it. All thys  
 hath he ordeyned maruetous gode-  
 ly, to euery thyng his due tyme. He  
 hath planted ignozance also in the  
 hertes of men, that they shulde not  
 comprehend the ground of his wor-  
 kes, which he doth fro þe beginninge  
 to the ende. So I perceiued, that in  
 these thynges there is nothyng bit-  
 ter for a man then to be merie and  
 to do wel so longe as he lyueth. For  
 al that a mā eateth and drynketh, ye  
 whatsoeuer a man enioyeth of all  
 his laboure, þe same is a gyft of god.  
 I considered also that whatsoeuer  
 god doth it continueth for euer, & þe  
 nothyng can be put vnto it, nor takē  
 from it, and that god doth it, to þe  
 intent, that men shulde feare hym.

The

The thing þe hath ben, is now & the thing that is for to come hath bene, afore tyme, for god restoreth agayne þe thyng that was past, moreouer I saw vnder the sun vngodlines in þe stede of iudgement, and iniquitie in sted of righteousness, the thought I in my mynd, God shall seperate the righteous from the vngodly, & then shalbe the time and iudgment of all counsels and works I comened to myne o'wn hart also concerning the chylde of me, how god hath chosen the and yet letteth them to asere as though they were beasts, for it happeneth vnto man as it dothe vnto bestes & as the one dyeth so dyeth þe other, yee they haue bothe one maner of breath, so þe in this a man hath no preemiẽce aboue a beast but all are subdued vnto vanitie. They goo all vnto one places, for as they be all of duste soo shall they all turne vnto



unto dust agayne.

Eapl. ii. a.

Who knoweth the spirit of man  
goeth vpwarde, and the breath of  
the beast that goeth bowne in to the  
earth: Wherfore I perceaue, that  
ther is nothing better for a mā, then  
to be ioyful in his labour, for that  
is his porciō but who wil brynge hi  
to se the thyng that shall come af-  
ter him.

The miseries of the innocent. The suppre-  
ssions labours of men. The chylde  
that is poore and wyse  
Capi iiii.

Abac. i. b.  
Ecl. v. b.

**S**o I turned me & considered  
all the violent wronge that is  
done vnder the sonne, and beholde  
the teares of such as were oppressed  
and ther was no mā to cōfort them  
or he wold deliuer & defend the frō the  
violence of theyr oppressors, wher-  
for I iudged those that are ded, to be  
more happy then suche as be alpyue,  
yea

yea hym that is yet vnborne to be better at ease then they both because he seeth not the myserable woozkes that are downe vnder the sonne.

Agayne I sawe that all trauayles and dyligence of labour was hated of euery man. This is also a vayne thyng, and a veraicon of mynde. The sole foldeth hys handes together, and eateth vp his owne fleche. One handefull is better wpth reste then bothe the handes full wpth labour and trauayle of mynd. Moreover, I turned me and beholde yet another vanite vnder the son. Ther is one man, no mo but hym selfe alone, hauing nether chylde nor brother: yet is there end of hys carefull trauaile, his eyes cā not be satisfied w riches (yet doth he not remembre hym selfe and saye. For whom do I take such trauayle? For whose pleasure do I thus cōsume away my life.

The



This also is a wayne and a mysera-  
ble thinge. Therefore two are better  
then one, for they maye well enioye  
the profyt of theyr labour. For yf  
one of them fal, his companion hel-  
peth him vp agayn. But wo is him  
that is alone, for if he fall he hath  
not an other to helpe him vp agayn  
when two sleape together they are  
warm, but how can a bodi be warm  
alone? One may be overcome, but  
two may make resistaunce, a thre  
folde threde is not lightly broken, a  
poore childe beyng wyle, is better  
then an olde kyng that doteth, and  
can not beware in tyme to come.

**Ge. xlii. a.** Somone cometh out of prison and  
**1. Re. xii. b.** is made a king, and an other whych  
**iii. re. iii. b.**  
**ii. par. xv. a.** is borne in the kyngdome, cometh  
**iii. Re. xlii. b.** vnto pouertie, and I perceyued  
that all men by wyng vnder the sun  
go with the second chylde, that com-  
meth vp in y<sup>e</sup> stead of the other as for  
the

the people & haue bene before hym,  
and & come after hym they are innum-  
erable, yet is not theiꝝ ioye the  
greater thowowe hym. This is also  
a vayne thyng and a vexacyon of  
mynde. When thou comest into 1. Reg. xv. 6  
the house of god kepe thy foote and  
drawe nye that thou mayest heare,  
that is better then the offerynges of  
fooles, for they knowe not what e-  
uel they do.

**A**monition to beware of rash communica-  
tion.

we ought not to maruel at the oppressyon  
of the poore.

The couetous is not satisfied w<sup>th</sup> his riches.

Capt. v.

**B**E not hastye wyth thy mouth &  
let not thynne harte speake anye  
thyng rashly before god. For god  
is in heauen, and thou vpon earthe  
thirfoze let thy wordes be few. For  
where



Wher muche carefulness is, ther are  
many dreames, & wher manye wo-  
des ar there men may heare fooles,  
yf thou make a vowe vnto God, be  
not slacke to performe it. As for fo-  
lyshe voves, he hath no pleasure in  
thē. If thou promys any thyng pay  
it for better it is that thou make no  
vowe them that thou shouldest pro-  
myse, and not paye. Suffer not thy  
mouthe to cause thy fleshe for to  
synne, nether say thou before the an-  
gell, that is thy ignoraunce.

For then god wyl be angrye at thy  
voyce and destroy al the workes of  
thyne handes. And why: where as  
are many dreames, & manye wordes  
there are also dyuers vauitis: but  
loke that thou feare God if thou ses-  
pste the pooze to be oppressed: and  
wrongefullye dealte wyth all, so  
that equyte, and the ryghte of the  
law I wrested in the lande, maruell  
not

De. xxi. d.  
Bar. vi. c.

Ecc. xiii. a  
Bar. i. a

not thou at suche a thyng, for one  
great mā kepeth touche w an other  
and the myghtye helpe them selues  
together. The whole land also with  
the felde, and all that is therein, is  
in subiccyon and bondage vnto the  
kyng. He that loueth money, wyl  
neuer be satisfyed wyth money: and  
who so delyteth in ryches, shal haue  
no profit therof. This is also a vain  
thige, wher as muche ryches is, ther  
are manye also that spende them a-  
way. And what pleasure more hath  
he that possesseth them, sayng that  
he may looke vpon them wyth hys  
eyes? A labourynge man sleapeth  
swetely, whether it be lytle or muche  
that he eateth but the aboundaunce  
of the ryche, wyl not suffer hym to  
sleape. Yet is there a sore plague,  
which I haue sene vnder the sunne  
(namely) ryches kept to the hurte of  
hym þ hath them in possession for of



The booke

Job. i. d.  
Tit. vi. b

oft times they perish with hys great  
miseri & trouble, & if he haue a child  
it geueth nothyng. Lyke as he came  
naked out of hys mothers wombe,  
so goeth he thither agayne, and car-  
ryeth nothyng awaye with hym of  
D al hys laboure. This is a miserable  
plage, that he shall goo a way even  
as he came: What helpeth it hym,  
then that he hath laboured in the  
worlde: All the dayes of hys lyfe al-  
so he dyd eate in the darcke wyth  
great carefulnesse, sycknesse and so-  
row. Ecd. ii. d. Therfore my thinke it a better  
and a fayrer thyng, a man to eate  
and drinke, and so to be refreshed of  
all hys laboure, that he taketh vn-  
der the sunne al the dayes of his ly-  
fe which god geueth him, for this is  
his porciō. For vnto whōsoeuer god  
geueth riches, goodes, and power  
he geueth it him to enioye it to take  
it for his porciō & to be refreshed of  
hys

hys labour: this is the gyft of God.  
For he thynketh not muche howe  
longe he shall lyue, for so muche as  
god fylleth his hart with gladnes.

The miseries of the ryche & couetous. The  
difference of a foole and a wyse man.  
Capt. vi.

**T**here is yet a plage which I  
beheld vnder the sunne, and  
it is a general thyng amonge, men  
whē god geueth a man ryches, goods  
des, and honour, so that he wanteth  
nothyng of all that hys harte can  
desyre: and yet god geueth hym not  
leue to enioye the same but another  
man spendeth the. This is a vayne  
thyng and a myserable plage. If  
a man begette an hundred chyl-  
dren, and lyue many yeres, so that  
his dayes are many in nomber, and  
yet can not enioye hys good, neither  
be buryed, as for him I say, that an  
vntymely byrthe is better then he.



The booke

For he cometh to naught and goeth  
eth hys way into darknes, and hys  
name is forgottē. moreover he seeth  
not the sunne, and knoweth not of  
it yet hath he more reste then the o-  
ther. Ye though he liued two thou-  
sand yers. yet hath he no good lyfe.  
Come not al to one place. All the la-  
bour that a man taketh is for hym  
self, and yet hys desyre is neuer ful-  
filled after hys mynde. For what  
hath the wyse more then the fooler.  
What helpeth it the poore, that he  
knoweth to walke before the lyuing  
The sight of the eyes is better, then  
that the soule shuld so depart away  
How be it, this is also a bayne thig  
and disquyetnesse of mynde. The  
thyng that hath bene, is named al-  
redye, and known that it is euen  
man him selfe: nether maye he go to  
law wyth hym that is mightier the  
he. Many thinges ther be þat increase  
banpty.

of Ecclesiastes.

vanite, and what hath a man els.  
For who knoweth what is good for  
man liuinge in the days of his vaine  
life which is but a shadow: or who  
will tell a man, what shall happen  
after hym vnder the sunne.

That which passeth our strengthes and wites  
ought we not to seke after.

Capl. vii.

**A** Good name is more worthe  
then ptesious opntment, and  
the daye of death is better then the  
day of byrth. It is better to go into  
an house of mournyng, then into a  
bankettyng house. For there is the  
ende of all men, and he that is ly-  
uynge, taketh it to hart. It is better  
to be sorpe, then to laugh, for when  
the countenaunce is heuy, the harte  
is reformed. The hart of the wyse  
is in the mournyng house, but the  
harte of the fool he is in the house  
of mirth. It is better to geue eare

1020. xxi. a  
Lant. i. a

1020. xvi. a

R. iii.

to



to the chastenynge of a wyld man;  
then to heare the songe of foles. For  
the laughynge of fooles is lyke the  
crakynge of thornes vnder a pottle.  
And that is but a vayne thig. Who  
so doth wrong, maketh a wyse man  
to go out of his wpt, and destroyeth  
a gentle hart. The ende of a thyng  
is better then the begynnyng. The  
patient of spyte is better then the  
hye minded. Be not hastily angry in  
thy mynde, for wrath resteth in the  
bosome of foles. Say not þ: What  
is the cause that the dayes of þ olde  
tyme were better, then they that be  
now; for that were no wyse questi-  
on. Wysdome is better then riches:  
ye muche more worthe then the eye  
lyghte. For wysdome defendethe as  
well as monney and the excellent  
knowledge and wisdom geueth life  
vnto hym that hath it in possession.  
Consider the worke of god how that

of Ecclesiastes.

no mā can make the thing strayghē  
whych he maketh croked. Use well  
the tyme of prosperytie, and remem-  
ber the tyme of myfortune, for god  
maketh the one by the other, so that  
a man can fynde nothyng els. All  
thyng haue I cōsidered in the tyme  
of my vanytie that the Iuste man  
perysmeth for his righteousnes sake  
and the vngodly lyueth in his wic-  
kednes. Therefore be thou nether to  
righteous nor ouer wyse, that thou  
peryshe not, be nether to vnyghte-  
ous also nor to foolyshe leaste thou  
dye before thy tyme. It is good for  
the to take hold of thys, and not to  
let that go out of thy hande. For he  
that feareth god, shall escape them  
all. Wysdome geueth more corage  
vnto the wyse, then ten myghty mē  
of the citie: For ther is not one iuste  
vpon earth that doth good and sin-  
neth not. Take not hede vnto euery

Rom. xii. c.

iii. re. vlli. a

ii. Pa. vi. c.

Pro xx. a

i. Job. i. d.

k. iiii.

woꝝde



worde that is spoke, lest thou heare  
thy seruaunt curie þ, for thyne own  
hert knoweth, that thou thy self al-  
so hast oft tymes spoken euen by o-  
ther men. All these thynges haue I  
proued in wysdome. I wyll I sayd  
be wyse, but she went father fro me  
then she was before, pee and so depe  
that I myght not reche vnto her I  
applied my mynde also vnto know-  
ledge, and to seke out scyence, wys-  
dome, and vnderstanding: to know  
the foolyshnes of the vngodly, and  
the errour of dotynge fooles, and I  
founde, that a woman is bytteter  
then death: for she is a berye angle,  
her hart is a net and her handes are  
cheines. Who so pleaseth God, shal  
escape from her, but the spinner wyll  
be taken wyth her. Beholde (saythe  
the preacher) this haue I diligently  
serched out & proued, that I myght  
come be knowledge: whyche as

Job. xxxiii  
6.

Pro. vii. d.

yet I seke, and fynd it not. Among  
a thousand men I haue found one  
but not one woman among al. Lo Gen. i. 26  
this onely haue I found, that God  
made man iust, and ryght but they  
sought many inuencions.

The kings' commaundement ought to be obey  
ed gladnes is one of these things  
vnder the sonne.

Lapi. viii

**W**ho is wise? who hath know  
ledge to make answer: Pro. xlii. 8.  
Job. vi. 6.  
mans wysdome maketh hys face to  
shyne, but malyce putteth it oute of  
fauoure. I muste kepe the kynges  
cōmaundement and y<sup>e</sup> othe that I  
haue made vnto God. Be not hasty  
to go out of his sight, & se thou cōti-  
nue in no euell thyng, for what so  
euer it pleaseth hym, that doth he.

Lyke as when a kyng geueth a Job. ix. 6.  
charge, hys Commaundement is  
mighti. Euen so who may say vnto  
hym



Whym what doest thou? Whoso kepeth  
the commaundemente, shall fele no  
harne, but a wyle mans harte, dys-  
cerneth the tyme & maner. For eue-  
ry thyng wyl haue oportunte and  
iudgement, & thys is the thyng that  
maketh men full of carefulnes and  
sorowe. And why? a man knowethe  
not what is for to co, for who wil tel  
hyim? Neither is ther any man that  
hath power ouer the spyryte, to kepe  
stil the spirit, nor to haue any power  
in the tyme of Deth: it is not he also  
that can make an ende of the bat-  
taye neyther may yngodlynes deli-  
uer them that medle wpyth all. All  
these thynges haue I cōsydred, and  
applied my minde vnto euery work  
that is done vnder the sunne: howe  
one mā hath lordshyp vpo an other  
to hys owne harne. For I haue oft  
sene the yngodly broughte to theyr  
graue, & fallen downe from the hye  
holp

holy place: in so much that they were  
forgotten in the city, wher they were  
had in so hye & great reputacyon.

This is also a vaine thyng. Because  
now that euell workes are not hastily  
punysched, & hart of mā geueth him  
selfe ouer vnto wyckednes. But  
though an euell persone offende an  
hundred tymes, and haue a longe  
lyfe, yet am I sure, that it shall go  
well with thē that fear god, because  
they haue hym before theyr eyes.

Agayne, as for the vngodly it shall  
not be wel w hym, neyther shall he  
prolong his dayes but euē as a sha  
dow so shall he be & feareth not god  
Yet is ther a vaneti vpon erth. Ther  
be iust men, vnto whō it happeneth  
as though they had the workes of  
the vngodly. Agayn, ther be vngod  
ly, wyth whome it goeth as though  
they had the workes of the ryghte  
ous. This haue I called also a vai  
thyng



**A** thyng. Therfore I comed gladnes,  
because a man hath no better thing  
vnder the sunne, then to eate and  
Drinke and to be mery: for that shall  
he haue of hys laboure al the dayes  
of hys lyfe, which god geueth hyme  
vnder the sunne. And so I applyed  
my mynde to learne wysdome, and  
knowe the trauayle that is in the  
worlde (& that of such a passiō, that I  
suffered not myne eyes to slepe ne-  
ther day nor night) I vnderstode of  
al þe works of god, but it is not posy-  
ble for a man to attain vnto þe wor-  
kes þe ar don vnder þe sun: & though  
he bestow his labour to seke the out  
yet can he not reache vnto the: yea  
though a wyle mā wold vndertake  
to know the, yet shall he not fid the.

**A** man wotteth not by the rightuousnes of  
hys own works, whether he be worthy of loue  
or hate. A man ought to lyue mercely  
with hys wyfe. A prayse  
of wysedom.

**I**f al these thynges purposed  
I in my mynde to seke out.

The righteous and wyse, yea Job. 12. 8  
& their seruantes also are in the hād  
of God, and ther is no man, þ̄ kno-  
weth eyther loue, oz hate, but all  
thynges ar before them. It happe-  
neth vnto one as vnto an other: It  
goeth with the ryghteous as wyth  
the vngodly: wyth the good & cleane  
as with the vncleane: wyth hym  
that offereth, as wyth hym that of-  
fereth not, lyke as it goeth with the  
vertuose, so goeth it also wyth the  
spuner. As it happeneth vnto the  
peritured, so happeneth it also vnto  
hym that is a fraped to be forsworn  
Among al things that com to passe  
vnder the sunne, thys is a myserye  
that it hapeneth vnto all a lyke.

This is the cause also that the  
hartes of men are ful of wickednes  
and



The booke

and mad folishnes is in theyre hartes as long as they lyue, vntyl they dye. And why? As long as a man lyueth, he is carelesse, for a quicke dog (saye they) is better then a dead Lyon: for they that be lyuing, know that they shal dye, but they that be dead know nothing, nether deserue they any more. For theyr memorzall is forgotten, so that they be neyther loued, hated nor enuyed neyther haue they any more part in the worlde in al that is done vnder the sunne. Go thou thi way then, eat thy bread with ioye, and drinke thy wine with a glad harte, for thy workes please god. Let thy garmentes be alwaye whyt, and let thyne head lacke none oyntmēt. Use thy selfe to liue ioyfully with thy wife whom thou louest, all the dayes of thy lyfe, whiche is but vayne, that god geueth the vnder the sunne, all the dayes of thy  
vanitye

Mat. vi. v.  
10. v. c

vanite, for that is thy porcyō in this  
lyfe, of al thy labour & trauaile that  
thou takest vnder the sunne. What  
so euer þ takest in hande to do, that  
do w al thy power, for in the graue  
thou gost to, ther is neyther worke  
counsel, knowledge nor wiscdō. So  
I turned me vnto other thynges  
vnder the sunne, and I saw in run-  
ninge, it healepeth not to be swyft in  
batayl, it healepeth not to be stronge  
to fedinge it helpeth not to be wyse:  
to ryches, it healepeth not to be sut-  
tel: to be had in fauoure it healepeth  
not to be cunnyng: but that all ly-  
ueth in tyme & fortune. For a man  
knoweth not his time, but like as þ <sup>Luc. xxi</sup>  
fishe are taken wyth the angle, & as  
the byrdes are cathched w the snare  
Euen so are men taken in the par-  
lous tyme, when it commeth soo-  
denly vpon them. Thys wysdomie  
haue I sene also vnder the sunne  
and me thought it a great thyng.



There was a lytle cite, and a few  
me within it: so there came a greate  
kyng and beleged it, and made gret  
bulwarke agaynst it. And in the  
citty there was found a poore man  
(but he was wyse) which wyth hys  
wysdō deliuered the cite: yet was  
ther no body that had anye respecte  
vnto such a symple man. Then said  
I, wysdome is better then strength.  
Neuerthelesse, a symple mans wys-  
dom is despyed, and his wordes ar  
not hearde. A wyse mans counsell  
that is folowed in sylence, is farre  
aboue the crynge of a captayne a-  
mong fooles. For wysdome is better  
then harnesse but one bouthyste, a-  
lone destroyeth much good.

Capl. vi. e  
tit. Re. xxi  
e.

The dyfference betwyx a foole and a  
wyse man. Fortunate and hap-  
pye is that realme whiche  
hath a wyse prync.

Capl. x.

**A** Dead flye doth corrupt sweet  
 oymntmēt & maketh it to stike.

Euen so oft tymes he that is made  
 of for wisdom and honoz, is abhoz  
 red: because of a lytle folyshnes

A wyse mannes harte is vppon the  
 ryghthande, but a fooles harte is  
 vpon the left. A dotyng foole thyn-

keth that euerye man bothe as foo-

lyshly as him selfe. If a princypall  
 spiryt be geuen the to beare rule, be  
 not negligente then in thyne offyce  
 for he that can take cure of him self

Rom. xlii. b

auoydeth great offences. Another  
 plage is there whych I haue sene  
 vnder the sunne, namelye the igno-  
 raunce that is comenly among pryn-  
 ces, in that a foole lytteth in greate  
 dignitie, and the rygh are set do wne  
 beneth. I haue sene seruañtes ryde  
 vpon horses, and Prynces goynge  
 vpo theyr fete as it were a seruañt.

120 rvi a  
 Ec. xxvii. d

But he that dyggeth vp a pyt, shall

A. i.

fall



Fall there in him self, and who brea-  
 keth downe the hedge a serpent shal  
 bite hym. Who so remoueth stones  
 shal haue trauayle wyth all, and he  
 that he weth wood, shalbe hurt ther  
 wyth. Whē an yron is blunt, and  
 ⁊ poynte not sharpened, it must be  
 whet agayne, and that with myght.  
 Euen so doth wysedō folw diligēce.  
 A babler of hys tounge is no better  
 then a serpēt that stingeth wythout  
 hyssyng. The wordes out of a wyle  
 mans mouth are gracious, but the  
 lypes of a foole wyl destroye hym  
 selfe. The beginning of his talking  
 is folishnes. ⁊ the laste word of hys  
 mouth is starke madnes. A foole is  
 full of woordes, and a man can not  
 tell what shal come to passe: Who  
 wyl then warne hym of it that  
 shal folow after hym: The labour  
 of the folysch is greuous vnto them  
 whyle they know not howe to go in  
 to

of Ecclesiastes.

to the cite. Woe be vnto the o thou  
lād whose kyng is but a childe, and  
whose princes are early at theyr bā-  
kettes. But wel is the, (o thou land)  
whose kyng is come to nobles, and  
whose princes eat in due season, for  
necessyte, and not for lust. Thow  
flouthfulnesse the baikes fall downe  
and thow ydele handes it rapeth Psa. c. iii. 8  
in at the house. Meate maketh men  
to laughe, and wyne maketh them  
mery, but vnto monye are all thyng-  
ges obedyent. Wylle the kyng eue  
euell in thy thought, and speake no  
hurt of the ryche in thy pryncy cham-  
ber: for a byrde of the ayre shal be-  
tray thy voyce and with her fethers  
shall she bewraye thy wordes.

Richesse ought to be distribute  
vnto the nedy.

Capi. ix.

**S** Ende thy bytayles ouer the  
watter & so shalt y fynd the  
A. ii. after



after manye dayes, Geue it awayne  
amonge seuen or eight, for thou knowest  
not what misery shall come vpon  
the earth. When the cloudes are  
full, they poure out rayne vpon the  
earth.

And when the tree falleth (whether  
it be towarde the Southe, or  
North) in what place soeuer it fall  
ther it lyeth. He that regardeth the  
wynde, shall not sowe: and he that  
hath respecte vnto the cloudes, shall  
not reape. Nowe lyke as thou knowest  
not þe way of the wind nor how  
the bones are fylled in a mothers  
wombe. Euen so thou knowest not  
the works of god, whych is þe worke  
mayster of al. Cease not thou ther-  
fore w<sup>th</sup> thy handes to sowe thy seed,  
whether it be in the mornynge or in  
the euenyng, for thou knowest not  
whether this or that shall prospere,  
and if they bothe take it is better.

The

The lyght is swete, and a pleasante  
thyng it is for the eyes to loke vpon  
the iuue, If a mā lyue many yeres  
and be glade in them all, let hym re-  
membre þe dayes of darknes, whych  
shalbe many: and that foloweth, all  
thyngs shalbe but in vanitie.

Be glad then (O thou yonge mā)  
in thy youthe, and let thyne harte be  
mery in thy yonge dayes, folow the  
wayes of thyne owne harte, and the  
lust of thyne eyes: but be thou sure,  
that God shall bring the into iudg-  
ment for all these thynges.

From youth, ought we to consyder and re-  
gard the goodnes of God.

Capi.

xii.

**R**emoue away dyspleasure out of  
thyne harte and remoue euell  
from thy body: for chyldhode  
and youthe is but vanitie, remēber  
thy maker in thy youthe, or euer the  
dayes of aduersytie come, and or the

A.iii.

yeares



peares draw nie, when thou shal see  
 I haue not pleasur in them, before  
 the sunne the light, the moone, and  
 starrs be darkened, & or the clou-  
 des turne agayne after the rayne  
 when the keepers of þ house shal tre-  
 ble & whē the strong mē shal bowe  
 the selues, when the millers stands  
 stil, because they be, so few, and whē  
 the syghte of the wyndowes shal  
 waxe dymme, when the doers in the  
 stretes shalbe shut, & when the voy-  
 ce of the myller shalbe layde downe:  
 when men shal rise vp at the voyce  
 of the byrd, & whē al the boughters  
 of musike shalbe brought low, whē  
 men shal feare in hye places, & be  
 afraied in þ stretes: whē þ Almond  
 tre shal flourish and be ladē with the  
 gresshoper & when al lust shal passe  
 (because when man goeth to hys  
 longe home, and the mourners goo  
 aboute the stretes) or euer the silver  
 lace be taken away, & or the golden

band be broken, or the pot be broke  
at the wel, & the whele vpon the sea-  
sterne. Then shal the dust be turned  
again vnto earth frō whēce it came  
and the spirite shal return vnto god  
which gaue it. Al is but vaniti (saith  
the preacher) al is but plain vanite. Ecc. i. 8.

The preacher was yet more wyse  
and taughte the people knowledg:  
he gaue good hede, and sought out  
the grouūd, and set forth many para-  
bles, his diligence was to fynde out  
acceptable wordes, right scrypture,  
and the wordes of truthe. For the  
wordes of the wyse are lik pricke & He. iiii. c.  
nayles that go thoro we, werewyth  
men are kept together for they are  
geue of one shepherd onli, Therfore  
beware my sun ) that aboue these y  
make the not manye and innume-  
rable bokes, nor take diuers doctri-  
nes in hand to wery thy body wal.  
Let vs heare þ cōclusiō of al things  
L. iiii Feare



The booke.

Feare god and kepe his commaūdes  
mêtes: for that toucheth al men. For  
god shal iudge al works & secret thi-  
nges whether they be good or euell.

**T**he end of the booke of the  
Preacher, otherwise cal-  
led Ecclesiastes

**A** The Ballet of ballettes  
of Salomon, called in  
latin Canticum Cā-  
ticorum.

A mysticall song of the spiritual and  
godly loue betwene Christ & spouse  
and the church or congregacion his  
spouse. Salomon made this bal-  
lad or sōg by him selfe and his wyfe  
& daughter of Pharaο, vnder & sha-  
dow of hym selfe figurynge Chryste  
and vnde the personne of  
hys wy the Church.

Capi.

of Salomon.  
Capi. primo.  
The voyce of the church.



That he wolde kysse me  
wyth the kysles of hys  
mouth for thi loue is mo  
re plesaunte then wyne,  
& that because of the good and plea  
saunt sauoure. Thy names is a  
swet smellyng oyntmēt, therfore do  
the maidens loue the draw thou me  
vnto the we wyl runne after the.

Ecc. vii. a

The spouse to her companions.

The kyng hath brought me into  
his prey chābers. We wyl be glad  
and reioyce in the, we thynke more  
of thy loue then of wyne. They that  
be righteous and loueth the.

The voyce of the church in  
persecution

I am blacke ( o ye daughters of  
Jerusalem ) lyke as the tentes of the  
Cedarnes, and as the hangynges  
of Salomō but yet am I fairer and  
well

Gen xvi. b  
ii. pa. iii. c.



The ballettes

Wel fauoured wryth al. Maruel not  
at me that I am so blacke for why?  
the sunne hath shyned vpon me.

The voyce of the Synagoge.

My mot hers chyl dren had euell  
wyll at me they made me a keper of  
the vyneyardes but mine own vine  
yard haue I not kept.

The voyce of the church to Christ.

Tell me of hym whom my soule  
loueth where thou feddeste, where  
thou makeste them to reaste at the  
noone daye, for why shall I be lyke  
hym that goeth wronge aboute the  
rockes of thy companions?

Christ to the Church.

Yf thou knowe not thy selfe (O  
thou fayrest amonge women) the  
go thy way forth after the fote steps  
of then shipe and febe thy gotes be-  
syde the sheperdes tentes. Vnto  
the hoste of Pharaos charrits haue  
I compared the, O my loue. Thy  
cheekes

Exo. xlii e

of Salomon.

chekes & thy necke is bewtyfull as  
the turtles, & hanged w<sup>th</sup> spanges &  
godly iweles: a necke bade of golde  
wil we make the w<sup>th</sup> siluer buttēs.

The voyce of the Church.

When the kyng syteth at the ta-  
ble he shall smel my Rardus: a bon-  
dell of Myrre is my loue vnto me:  
he wyl lye betwixte my brestes. A  
cluster of grapes in the vineyardes  
of Engaddi is my loue vnto me. O  
how fayre art thou (my loue) howe  
fayre art thou: & hast doves eyes.

Christ to the church.

O how fayre art thou (my belo-  
ued) how wel fauoured art thou:

The church to Christ.

Our bed is deckt w<sup>th</sup> floures the  
selinges of our houses are of Cedre  
tree, and our balkes of Cypresse.

Lapl. ii. The voyce of Christ.

**I** Am the lilie of the fyeeld & rose  
of the valleies: as & rose among  
the



The ballettes  
the thornes: so is my loue amonge  
the Doughters.

The voyce of the Church.

Lyke as the appletre among the  
trees of the wood, so is my beloued  
among the sonnes. My delyte is to  
lye vnder hys shadow, for hys frute  
is swete vnto my throte he bringeth  
me into hys wyne seller, and loueth  
me specially well. Refreshe me wyth  
Can. viii. a grapes, and comferte me wyth  
B apples For I am sycke of loue, hys  
lefte hande lyeth vnder my heade, &  
his right hand shall embrace me.

The voyce of Chyft.

I charge you, o ye Doughters of  
Can. iii. b Ierusalem by the Roes and hys  
des of the fyeelde, that ye walke not  
vp my loue, nor touche her, tyll she  
be content her selfe.

The voyce of the Church.

My thinke I heare the voyce of my  
beloued: lo, ther cometh he hoppynge  
ouer

of Salamon

ouer þe litle hils. My beloued is li-  
ke a Roa, or a yong hart. Beholde,  
he standeth behynd oure wal, he lo-  
keth in at the wyndowe, and peepeth  
thorowe the gate. My beloued an-  
swered and sayd vnto me.

The voyce of Chyrst.

O stand vp my loue, my beutifull &  
and come: for lo, the winter is now  
passe, the rayne is awaye and gone.  
The floures are come vp in the feld  
the tyme of the byrdes syngynge is  
come, & the voyce of the turtle doue  
is hard in our lande. The fyg tree  
bryngeth forth her fygges and the  
vines beare blossoms, & haue a good  
smel. O stand vp my loue my beuty-  
full and come (o my doue) oute of þe  
caues of the rockes, oute of the ho-  
les of the wal: to let me se thy counte-  
naunce & heare thy voyce. for swete  
is thy voyce, and feyer is thy face.

The voyce agaynst the heretykes.

Get



The Ballettes.

Get vs the foxes, ye the litle foxes,  
that hurt the vyues, for our vyues  
beare blossoms.

The voyce of the church.

Can. vii. a.

My loue is myne and I am hye  
whych fedeth among þe roses, vntil  
the day bryke, & til þe shadows bego  
Come agayne (O my beloued) and  
be lyke as a Roe, or a young harte  
vpon the wyde mountaynes.

Lapl.

iii.

The voyce of the church which is chosen  
out of the Heathen.

**B**y night in my bed I sought  
hym whome my soule loueth  
ye dilygently soughte I hym, but  
I founde hym not I wyl gette vp  
thought I, and go about the cytye  
vpon the market and in al þe stretes  
wyl I seke hym whom my soule lo-  
ueth: but when I sought hym, I  
foud him not. The watchmen also  
that go about the cytye, found me.

The

of Salamon

The church speaking of Christ.

**S**aw ye not him whō my soule loueth? so whē I was a lytle past the,  
I found him whom my soule loueth.  
I haue gotten helde vpon him, and  
wil not let hym go vntyll I byrge  
hym into my mothers house, and  
into her chamber that bare me.

The voyce of Christ.

Ant. lli. d

**I** charge you. O ye Doughters of  
Ierusalem, by the Roes and bindes  
of the felde, that ye wake not by my  
loue nor touche her, tyll she be con-  
tent her selfe.

The voyce of Synagoge marveling in it  
selfe at the church of Christ.

**W**ho is this, that cometh by  
out of the wyldernes lyke vapours  
of smoke, as it were a smel of myrre,  
frankensence, and al maner spys  
of the poticary?

The voyce of the Church.

**B**ehold, about Salomons bedsted  
there



The Ballettes.

ther stand fortye valeaunte men of  
the moost nightye in Istraell. They  
hold swerdes euery one, and are ex-  
pect in warre. Euery man also hath  
hys sword vpon his thygh, because  
of feare in the nyght. Kyng Salo-  
**D**mon hadde made him selfe a palace  
of the wood of Libanus, the pylles  
of syluer, the coueryng of golde, the  
seate of purple, the ground is plea-  
sauntlye paved wth loue for the  
doughters of Iherusalem.

The church speakyng of Christ.

Go forth. O ye doughters of Si-  
on and behold Kinge Salomon in  
the crowne, wherewith hys mother  
crowned hym in the day of hys mar-  
riage and in the daye of the glad-  
nesse of hys hart.

Capt.

fill.

The voyce of Christ.

Can. i. b

Ant. vi. a

3

**O**

How fayer art thou my loue  
how fayer art thou: than hast  
deuous

of Salomon

Dones eyes, belyde that whych lyeth  
hyd within. Thy heary locks ar like  
the woll of a flocke of shepe that be  
shorne vpon mount Gilead. Thi teth  
are lyke shepe of the same bygnesse  
whych went vp from the washyng  
place: wher euerye one beareth the two  
twynnes and not one vnfrutfull a-  
mong them. Thy lippes are lyke a  
rose coloured rybond, thy words are  
louely: thy cheks ar like a peace of a  
pomegranate, bysydes, that whiche  
lieth hid within. Thy necke is like  
the tower of Dauid, buylded with  
bulwokes wher vpon ther hange a  
thousand chyldes, y<sup>e</sup> all y<sup>e</sup> weapons  
of the Gyautes. Thy two brestes  
are lyke two twyns of yonge Roes,  
whych fede amonge roses.

Can. viii a

The spouse speaketh to him selfe.

O that I might go to the moū-  
taine of Myre, and to the hyl of  
frankensence tyl the day breake and

Ps. i.

tyll



The ballettes  
till the shadowes be past awaye.  
The voyce of Chyſt ſpeakyng  
to the church.

25 Thou arte fayre, O my loue, and  
no ſpot ther is in the. Com to me fro  
Libanus (O mi ſpouſe) come to me  
from Libanus: loke from the top of  
Amalia, from the top of ſanit, and  
Hermon, from the Lions dens, and  
fro the moūtaines of the Leopards  
Thou haſt wounded my hart, o my  
ſiſter, my ſpoſe, thou haſt wounded  
my harte, wyth one of thyn: eyes, &  
wyth one chepne of thy necke.

O how fayre ar thy brestes, my  
ſiſter, my ſpouſe: Thy brestes are  
more pleaſaunt then wine, and the  
ſmell of thyn oymntmentes paſſethe  
all ſpices. Thy lippes. O my ſpouſe  
drope as the hony combe, ye mylke  
and hony is vnder thy tounge, and  
the ſmel of thy garmentes is like the  
ſmel of Libanus, A wel keppe gar-  
dyne

of Salomon

Deyne, is my syster, my spose, a well  
kept water spryng, and a sealed wel.

The frutes that sproute in the,  
are lyke a very Paradyse of Dom-  
garnats with swete fruytes: as Ci-  
presse, Rardus, and Saffron, Cala-  
mus, and Sinamon, wyth al se wte  
smellynge trees: Myrre, Alois, and  
al the best spyes, a well of gardens  
a well of luyngge waters, whyche  
runne downe from Lybanus.

Up thou North winde com thou  
South winde, and blowe vpon my  
garden, that the smel therof may be  
carried on euery syde: ye that my be-  
loued may come into mi gardeine &  
eate of þe swete frutes þe growe therein

Christ speaketh to the churche

Capit.

v.

**I** Am come into my garden, & I  
my syster, my spouse: I haue  
gathered my Myrre & my spye. I  
haue eate mi hony & my hony cōbe

Ps. ii.

I



The ballattes  
haue dronke wine wyth my mylke.

Chyft spaketh to the apostles.

Eate, o ye frendes, dryncke and be  
mery o ye beloued.

The voyce of the church

I sleape, and my harte waketh, I  
heare the voyce of my beloued, whē  
he knocketh.

Chyft to the church

Open to me, o mi systet, my loue,  
my doue, my derlyng: fro my heade  
is full of dew, and the lockes of my  
heare art ful of thy night droppes.

The voyce of the spouse.

I haue put of my coate, how can I  
do it on agayne? I haue washed my  
fete how shall I fyle them agayne.

The voyce of the Church speaking  
of Chyft

My loue put in his hand at the  
hole, & my hart was moued wythin  
me. I stode vp to opē vnto my belo  
ued, & my hādes dropped w myre,  
and

of Salomon

and the mixre ca downe my fingers  
vpō the lock, I opened vnto my be  
loued, but he was departed & gone  
hys waye. Now when he spake, my  
harte was gone: I sought hym, but  
I could not finde hi: I cried vpō hi  
neuertheles he gaue me no answer.

The church complayneth of  
her persecutours.

So the watchemen that wente  
about the cytie founde me, smote  
me, and wounded me, Yea they that  
kepte the walles, toke away my gar  
ment fro me.

The spouse speakes to her  
companions.

I charge you therefore, o ye dought  
ters of Ierusalem, yf ye fynde my  
beloued, that ye tell hym howe that  
I am sycke for loue.

The voyce of the  
Synagoge.

Who is thy loue aboue other lo-  
uers

¶.iii



The ballettes

uers o thou sayest amōg wemē: of  
what, cā thy loue do, more thē other  
louers that þ̄ chargest vs so stratly

The church answering of Chyrt.

As for my loue, he is wite and red  
coloured, a singuler person amonge  
many thousandes, hys heade is as  
the moost fyne golde, the lockes of  
hys heare are bushed and blacke as  
a crowe, hys eyes as the eyes of do-  
ues by the water brooks washē with  
milke, and remaynyng in a plentu-  
ouse place. Hys chekes are lyke a  
gardeyne bed, wherin the Apotteca-  
ries plante all maner of swete thyn-  
ges, hys lippes are lyke Roses that  
drop Myre, hys handes are ful of  
golde rynges and precyous stones,  
hys body is as the precyous stones  
hys bodye is the pure puerpe, decte  
ouer wyth Saphyres his legges ar  
as the pyllers of marbell set vppon  
sokettes of golde, hys face is a Ly-  
banus

of Salomon.

banus, and as the bewtpe of the  
Cedzetrees, hys throte is swete, ye  
he is altogether louely suche one is  
my loue. O ye Doughters of Ieru-  
lem, such one is my loue.

Capt.

vi.

The voyce of the Synagoge.

speaking to the churche

**W**hyther is thy loue gone the  
(o thou fayrest amonge we-  
men) whyther is thy loue departed?  
we wyl seke hym wpth thee

The voyce of the  
churche.

My loue is gone downe into hys  
gardeyne, vnto the swete smellynge  
beddes that he maye refreshe hym  
selfe in the gardeyne, and gather  
Roses. My loue is myne and I am  
his, which fedeth among the roses,

Chyyst to the Churche.

Thou art pleasaunt (o my loue)  
euē as louelinese it selfe. Thou art fayre  
as Ierusalem, fearfull as an army

M.iii.

of



The ballettes

Cant. ii. c.

of men with theyr banners; Turne  
away thyne eyes frome me, for they  
haue set me on fyre. Thy heart lokis  
are lyke a flocke of goates vpon the  
mout of Gilead. Thy teth are lyke  
a flocke of thorne shepe. whyche go  
out of thy washyng place wher eue  
ry one beareth two twyns, and not  
one vnfrutfull amonge them. Thy  
cheekes are like a pece of pomegranat  
besides that whych lyeth wythin.

iii. re. xi. a.

Ther as. xi. Quenes. lxxx. wyues  
and damselfs without nombze  
One is my doue, one is my derlyng  
She is the onely beloued of her mo  
ther, and deare vnto her that bare  
her. When the daughters sawe her,  
they sayd she was blessed. Yea the  
Quenes and wyues prayfed her.

The voyce of the Synagoge.

What is she this, that pepeth out  
as the moornyng-fayer as the mone  
cleare as the sunne, and fearfull as  
an

of Salomon.

An armpe of men with their banners.

Christ to the synagoge

I wente downe into the nut gar-  
deyne to se what grew by the brokes  
& to loke if þe vineyarde flozished, or  
if the pongarnats were shot forth.

The voyce of the Synagoge

I knew not þe my soule had made <sup>D</sup>  
me the people that be vnder tribute.

Christ to the synagoge.

What wyll ye se in the Sulamyt:  
She is lyke men of warre that be in  
a daunce.

The voyce of the church calling agayne  
the Synagoge.

Turne agayne, turne agayne, O  
þe perfecte one: turne agayne, turne  
agayne and we wyll loke vpon the.

Lapt.

vii

Christ to the Church.

**O** How pleasant are thy trea-  
sures with thi shoes, thou  
Princes doughter: Thy thyghes  
are



**The Sallettes**

are lyke a fayre Jewell whych is  
wrought by acunning worke ma-  
ster. Thy navel is like a round gob-  
let, which is neuer wout drike. Thi  
wombe is like a heape of wheat & is  
set about w roses. Thy two brestes  
ar like two twinnes of yong roes.

**Can. iiii. a** Thy necke is as it wer a tower of  
pyery: thi eyes also ar like the wa-  
**B** ter poles & ar in Hesebeon, besyd the  
porte of Bathrabbun: thi nose is lik  
the tower of Libanus, which loketh  
toward Damuscus. That hed that  
standeth vppon the is like Carmel,  
and the heare of thy head is like the  
kynges purple, foldē vp in playtes.

O how fayre and louely art thou  
my dearlyng, in pleasures? Thy sta-  
ture is lyke a Palme tree, and thy  
byestes lyke a clouster of garpes.

**The spouse speakech of the crose.**

**I sayd** I wil clime vp into & palme  
tree, and take holde of his braunches.

**The**

of Salomon.

The spouse speakyng to the spouse

Thy brestes also shal be as the  
vyne clusters, the smell of thy no=  
strils lyke the smell of apples, and  
thy throte lyke the best vyne.

Thys shalbe pure and cleare for  
my loue, his lippes & teth shal haue  
theyr pleasure. Ther wyl I turne  
me vnto my loue, and he shal turne  
hym vnto me.

The church speakyng vnto Christ.

O come on my loue, we wyl go  
forth into the fyeelde, and take oure  
lodging in the villages. In y mor=  
nyng wyl we go se the vyneyard: w=  
yf it be spronge forth, of the grapes  
be growne, and yf the pomegranats  
be shot oute. There wyl I geue the  
my brests: the Mandragor as geue  
theyr smell: and besyde our doers al  
maner of pleasaunt frutes, both  
newe and olde: whych I haue kept  
for the, O my beloued.

The



The Ballettes  
The voyce of patryarches  
speakyng of Chryst  
Capt. .viii.

**Cant. ii a** **O** That I might find the with  
out, and kysse the whō I lone  
as my brother, whyche suckte my  
mothers brestes: and that thou  
wouldest not be offended, yf I toke  
the, and brought the into my mo-  
thers hous, that thou mightest teach  
me, & that I mighte giue the drynke  
of spiced wyne, and of the swete sap-  
of my poyngarnates. Hys lefet hand  
shalbe vnder my heade, and hys  
ryght hand shal embrace me.

The voyce of Chryst

I charge you ye doughters of Je-  
rusalē, & ye wake not vp mi loue nor  
touch her, tyl she be content her selfe.

The sinagoge speakyng of the church.

What is she this, that cōme vp frōe  
the wilderness, & leneth vpō hir loue.  
The voyce of the spouse before the spouse

I

of Salomon.

I waked them vp among the apple  
trees wher thy mother brought the  
into the worlde.

The church speakyng to Chyſt.

Set me as a ſeale vpon thyn hart, <sup>is</sup>  
and as a ſeale vpon thyn arme, for  
loue is mighty as the death, and ge-  
louſy as the hel. Her coales are of  
fyre, & a verye flame of the lord: ſo  
that manye watters are not able to  
quenche loue, neither may the ſtrea-  
mes drowne it, yea if a man would  
geue all the good of hys houſe for  
loue ſhe ſhuld count it nothing.

Chyſt ſpeakyng of the church  
to the ſynagoge.

Our ſyſter is but yonge, and hathe  
no breaſtes: what ſhal we do for oure  
ſyſter, when ſhe ſhalbe ſpoken for

If ſhe be a wall, we ſhal buyld a  
ſiluer bulwarke ther vpon, yf ſhe be  
a doze, we ſhal faſten her wpth boz-  
ders



The boke.

bers of Cedre tree.

**T**he church answereth vnto  
the Synagoge.

I am a wall, and my brestes lyke  
towers, then was I as one that  
hath founde fauoure in hys syght.

The synagoge speakyng to the church.

Salomon hath a vynearde at  
Baal Hamon and thys vyneyarde  
deliuered he vnto the keepers: that  
euery one for the frute therof shuld  
geue him a thousand peces of siluer.

The voyce of Christ

My vyneyards is in my sight: thou  
(o Salomō) must haue a thousand  
and the keepers two hundred wythe  
the fruyte. Thou that dwelleste in  
the gardeyns, O let me heare thy  
voyce, that my companions maye  
hearken vnto the same.

The voyce of the church spea-  
kyng vnto Christ.

Q

of Salomon

O get the away, my loue, and be  
as a Roo, or a yong harte vpon the  
swete smellyng mountaynes.

The ende of the Ballette of  
Ballettes of Salomō cal=  
led in laten, Canticum  
Canticorum.

The Boke of  
wysedom.

And exhortaciō for iudges & rulers  
to loue wysdom. The sprite of wys=  
dome hateth falshed, dissimulacion,  
and hipocrisy rebuketh vnrigh=  
tousnesse, and abhorreth  
wycked doers.

Capi.

primo.



Set your affeccion vpon  
wisdom ye shal be iud=  
ges of y<sup>e</sup> earth. Haue a  
God oppugon in the  
lord, and seke hym in the synghenes  
of



The booke.

of hart. For he wyl be foande of the  
that tempt hym not, and appareth  
vnto such as put theyr trust in hym  
As for frowarde thoughtes, they be  
seperated from god, but vertue(yf  
it be a lowed) refourmeth the vn-  
wylse. And why? wysdome shall not  
entre into a frowarde soule, nor  
dwell in the bodi that is subdued vn-  
to synne. For the holpe goste abhor-  
reth fawned nurtour, and withdraw-  
eth hym selfe from the thoughtes  
are wythout vnderstandynge: and  
wher wikkednes hath the vpperhand  
he flyeth from thence.

Gal. v. e

Esay. xl. a  
Jer. xxi. b  
Acta. vii. a

For the spyte of wysdom is louing  
gentle, and gracious, and wyl haue  
no pleasure in hym that speaketh  
euell wyth hys lippes. For god is a  
wytnes of hys reynes, a trewe sear-  
cher out of hys harte, and an hearer  
of hys tounge. For the spyte of the  
Lord fylleth the round compasse of  
the

of wysdome.

the world, and the same that vphol-  
deth al thyngs, hath knowlege also  
of the voyce.

Therefore he that speaketh vn-  
righteous things, cannot be hyd, <sup>iii. Re. ii. g</sup>  
neither may he escape the iudgment <sup>Mat. vi. a</sup>  
of reprove. And whye? Inquisition <sup>Mc. iii. b.</sup>  
shal be made for the thoughtes of  
the vngodly, and the reporte of hys  
wordes shal come vnto god, so that  
hys wyckednesse shalbe punysshed.  
For the eare of gelousy heareth all  
thynges and the noyse of the grud-  
gins, shall not be hyd. Therefore be-  
ware of murmurynge whiche is no  
thyng worth, and refrayne your  
tongue fro sclaunder. For here is no  
worde so darke and secreete, that it  
shal go for nought: and the mouth  
that speaketh lyes, slayth the soule.

Luc. xii. a.

Seke not your owne death in  
the error of your life destroy not your  
selues thowge the wordes of your

Mat. i.

or is



The booke.

ewne hāds. For god hath not made death, neyther hath he pleasure in the destruction of the liuing. For he created al thinges, that they myght haue theyr being: ye al the people of the earth hath he made & they shuld haue helth, that ther shuld be no destruction in thē, and that the kyngdome of hel shuld not be vpon earth (fowrghteousnesse is euerlastyng and immortal, but vnrightheousnes bringeth death.) Nevertheless, the vngodlye call her vnto them, bothe wyth words and woꝝkes, and while they thynke to haue a frend of her, thei com to naught: for & vngodlye that are consyderat wyth her, and take her part: are woꝝthy of death

The imaginacions and desyres of the wyched  
and theyr counceill agaynst the faythfull.

Capit.

ii.

Job. vii. a

**F**or the vngodly talke and ymagyne thus amonge them  
Selues

of wyse dome.

selues ( but not ryghte) the tyme of <sup>mat. xxii. 6</sup>  
our lyfe is but shoye and tedyouse, <sup>i. Col. xv. 6</sup>  
and when a man is ouer gone, he  
hath no more ioye, nor pleasure, ne-  
ther knowe we anye man that tour-  
neth agayne from deathe, for we are  
born of nought, and we shalbe here  
after as though we had neuer bene  
for our breath is a smooke in oure  
nostrils, and the wordes as a spark  
to moue our hart. As for our bodye  
it shalbe veri ashes that are quēched  
and our soule shal vanish as þe sofe  
ayre. Our lyfe shall passe awaye as  
the trace of a cloude, and com to  
nought as the myste that is dryuen  
away with the beames of the sunne  
and put downe with the heate ther-  
of. Our name also shalbe forgotten  
be lytle, and lytle no mā shall haue  
our workes in remembraunce.

For our tyme is a very shadowe  
that passeth away, & after oure ende

¶ 2. ii.

there



ii. Pa. xxx. ther is no returnyng, for it is faste  
 sealed, so that no manne commeth a  
 gaýne. Come on therfore, let vs en-  
 ioye the pleasures that be presente  
 and let vs soone vse þe creature like  
 as in youth, We wil fil our selus w  
 good wyne, and opyniēt there shall  
 no flout of þe time go bi vs. We wil  
 croune our selues wþh roles afore  
 they be wythered. There shalbe no  
 fayre medow but oure lust shal goo  
 thorow it. Let euery one of you be  
 partaker of our voluptuosnes. Let  
 vs leaue some tokē of our plesur in  
 euery place, that is our porcion els  
 get we nothing. Let vs oppresse the  
 pooze righteous, let vs not spare þe  
 wydow nor old man, let vs not re-  
 gard þe heads that are graye for age  
 x Let the lawe of vnrighteousnes be  
 our auctorite, for þe thinge þe is feble  
 is nothinge worth. Therfore let vs  
 defraube the righteous, and whye  
 he

of wysedome.

he is not for oure profyte, ye he is  
cleane contraryeto our doinges. He  
checked vs for offendynge agaynst  
the lawe, and sclaundereth vs as  
transgressours of all nourtoure. He  
maketh hys boist to haue the know-  
ledge of god, ye he calleth hym selfe  
gods sonne. He is the bewraper of  
our thoughtes: It giueth vs also  
to loke vpon him, for his lyfe is not  
lyke other mennes, hys wayes are  
of an other fassyon. He counteth vs  
but vayne personnes, he wythdraw-  
eth himself from our wayes as frōe  
fyllthynes, he commaundeth greatly  
the latter ende of the iuste, & maketh  
hys boist that god is his father. Let  
vs se the if his wordes be trewe, let  
vs proue what shal com vpon him so  
shal we know what ed he shal haue

Joh. vii. a  
Esay. vii. a

For if he be the true sonne of god  
he will receaue hym and delyuer  
hym from the hands of his enemies

¶ iiii Let



psal. li. a.  
ma. xxvii. e  
Jer. xi. d

Let vs examine him with despiteful rebuke and tormentynge, that we may knowe his dignitie, and proue hys patience. Let vs condempne him wth the most shamefull death: for lyke as he hath spoken, so shal he be rewarded.

Gene. ii. a  
Gene. iii. a  
Ioh. viii. a

Such thinges do the vngodly ymagyn & go astray, for theyr owne wickednesse hath blynded them. As for the misteries of god, they vnderstand them not, they neither hope for the reward of ryghteousse, nor regarde the worshyp that holy soules shal haue. For god created man to be vnderstode, yf after the ymage of hys owne lykenes made he hym. Neuerthelesse thozow enuy of the deuell came deathe vnto the worlde, and they that holde of hys syde, do as he doth.

The conuersacion and assurance of the righteous. The reward of the faythfull.

Capi

of wysdome.

Capi. iii.

**B**ut the soules of þe righteous  
are in the hand of god, and þe  
paine of death shal not touch them.

De. xxxii. a.  
Sapi. v. a.  
Heb. xi. f.

In the syght of the vnwise they ap-  
pere to dye and theyr ende is taken  
for very destrucciō. The way of the  
ryghteous is iudged to be vtter de-  
struccyon but they are in reste. And  
thoughe they suffer payne before  
men, yet is theyr hope full immorta-  
litye. They are punyshed, but in  
fewe thyngs, neuerthelesse, in many  
thynges shal they be wel rewarded.  
For god proueth them, and findeth  
them meate for hym selfe: ye as the  
gold in the foruace doth he trye the  
and receyueth them as a brent of-  
feringe, and when the tyme cometh  
they shalbe looken vpon.

Ro. viii. e.  
i. Cor. i. a.  
i. Pet. i. e.

The ryghteous shall shyne as þe  
sparks that ren thorow þe red bush.  
They shal Judge the nacions, and  
haue

Mat. xlii.  
i. Cor. xv.  
Mat. xix.

R. iii.



1. Cor. vi. a

haue domyniō ouer the people, and  
theyr Lorde shal rayne for euer.

2a. xxv. d

They that put theyr truste in hym,  
shal vnderstand the truth: and such  
as be faythful, wyl agre vnto hym  
in loue: for his chosen shal haue  
gyftes and peace. But the vngodly  
shal be punished accordyng to theyr  
owne ymaginacions for they haue  
despised the righteous, and forsake  
the Lorde. Who so despiseth wisdō  
and nurtoure, he is vnhappye, and  
as for y hope of suche, it is but vain  
theyr labours vnfuitful, and wor-  
kes vnpiofytable. Theyr wyues ar  
vndiscret, and theyr chyldren moost  
vngodly. Theyr creature is cursed.  
Blessed is rather the barrē and vn-  
defyled, whych hath not knowē the  
synfull bed: she shal haue fruyte in  
the reward of the holpe soules. And  
blessed is the gelded, whiche wyth  
his handes haue wroughte no vn-  
righteous

of wysdom.

ryghteousnes, nor ymagyned wyc<sup>e</sup> Esa. lvi. d  
ked thynges against god. For vnto  
hym shalbe geuen the speryall gifte  
of fayth, and the moost acceptable  
porcion in the tēple of god. For glo  
rious is the frut of good labour, &  
the rote of wysdom shal neuer fade  
away. As for the chylde of aduou- D.  
terers, they shal come to an ende,  
and the seide of an vnrightheous bed  
shalbe roted out. And though they  
lyue longe yet shal they be nothyng  
regarded, and theyr laste age shalbe  
wythout honoure.

If they die hastily, they haue no  
hope neyther shal they be spoken  
to in the day of knowlege. For hor  
rible is the deathe and ende of the  
vnrightheouse.

**O**f y<sup>e</sup> chaste generaciō of y<sup>e</sup> faith  
ful & of theyr felicity. Of the deathe  
of the vnrightheous, and of the cōde  
nacion of the vnfaythful.

Capl.



The booke  
Capi. iiii.

**O** How fayer is a chaste genera-  
ciō with vertue: The memo-  
ry all thereof is immortall, for it is  
known with good men. Whe it is  
presente, men take example therat:  
and yf it go away yet they desyre it.  
It is alway crowned and helden in  
honoure and wynneth the rewarde  
of the vndefyled battayle. But the  
multytude of vngodly chyldren is  
vunprofitable, and the thynges that  
are planted wyth horedome, shall  
take no depe rote, nor laye anye fast  
foundacion. Though they be grene  
in the brauches for a tyme, yet shall  
they be shaken with the winde, for  
they stande not faste, and thowwe  
the behemence of the wynde they  
shalbe roted out. For the vnperfect  
braūches shalbe brokē, theyr fruyte  
shalbe vnprofytable and sower to  
eate ye mete for nothing. And whi:  
all

Ier. xlii. b  
Mala. i. n.  
Mat. vii. c

of wysedome.

all the chyldren that are borne of  
the wycked, muste beare record of  
the wyckednes agaynste theyre fa-  
thers and mothers, when they be as-  
ked. But though the ryghtuous be  
ouertaken wyth deathe, yet shall he  
be in rest. Age is an honorable thing <sup>age</sup>  
Nevertheless it standeth not onelye  
in the lengthe of tyme nor the mul-  
titude of yers: but a mans wisdom  
is the gray heare, and an vndefiled  
lyfe is the old age, He pleaseth God  
and was beloued of him, so y<sup>e</sup> where  
as he lyued among sinners, he tran-  
slated hym. Yea sodenly was he ta- <sup>heb. xi. d</sup>  
ken away to the entente that wyck-  
kednes should not alter his vnder-  
standing, and that ypocryse shulde  
not begyle his soule. For the crafty  
bewitchyng of lies make good thin-  
ges darke, the vnstedfastnes also  
and wyckednes of voluptuous de-  
sire turne asyd the vnde standing of  
the



the simple. Though he was soone  
deade, yet fulfilled he muche tyme  
for hys soule pleased god therfore  
halted he to take hym awaye frome  
amonge the wycked. This the peo-  
ple see and vnderstande it not, they  
laye not vp suche thynges in theyr  
hartes, how þ the louinge fauoure  
and mercy of god is vpon is saintes  
and that he hath respecte vnto hys  
choisen

¶ Thus the rightuous that is dead  
condempned the vngodly which ar  
liuinge, and the youth that is sonne  
brought to an ende, the longe life of  
the vnrighuous. For they see the  
end of the wyse, but they vnderstand  
not what god hath deuised for him,  
and wherfore the Lorde hath taken  
hym awaye. And whye: they se hym  
and despyse him, therfore shall god  
also laugh them to scorn: So that  
they them selues shal dye here after  
but

of wysedome.

but without honoure yea in shame  
among the Dead for euermore.

For without any voyce shal he  
burst those that be put vp, and re=  
moue them from the foundacyons,  
so that they shalbe layde wast vnto  
the hyst. They shall mourne, and  
theyr memorypall shall perishe. So  
they beyng afrayde shall remem=  
ber theyr synnes, & theyr owne wic=  
kednes shal bewray them.

The constauntnesse of the righteous before  
theyr persecuters. The hope of the vi  
faythful is vndurable and bayne

The blessednes and fortunate  
nes of the saintes and godly.

Lact.

v.

**T**he shall the righteouse stand Mat. xix  
in grete stedfastnes against  
such as haue delt extremelye wyth  
them & taken away theyr laboures.  
Whē they se it, they shalbe vexed  
wyth horryble feare, and shall won=  
der



Der at the haſynelle of the ſodayne  
 health, growyng for a verye diſtreſſe  
 of minde, and ſhal ſay within them  
 ſelues, haupng inwarde ſorrow, and  
**Cap. iiii.** mourning for verye anguiſhe of  
 mynde. Theſe are they whome we  
 ſomtyme had in deriſion and iſted  
 vpon. We fooles thought their lyle  
 verye madnes, and theyze ende to be  
 wythout honour. But lo, how they  
 are counted among the chyldren of  
 god, and theyze porcyon is amonge  
 the ſayntes. Therfore we haue er-  
 red from the way of truth, the lighte  
 of ryghtuouſnes hath not ſhyned  
 vnto vs, and the ſonne of vniuerſal  
 dyng, roſe not vpon vs. We haue  
 weryed our ſelfes in the way of wyc-  
 kednes and deſtruccion. And your  
 trapes haue we gone: but the waye  
 of the Lorde we haue not known.  
 What good hath our pryde done  
 vnto vs? Or what profyte hath the  
 pompe

of wysdome.

pompe of rychesse brought vs? All  
thole thynges are passed away lyke  
a shadow and as a messenger ren-  
tyng befoze: as a wypp that passeth  
ouer the waues of water whyche  
when it is gone by, the trace therof  
cannot be founde, neither the pathe  
of it in the fluddes. Or as a byrde  
that flyeth thorow the ayre, and no  
man can se any token where she is  
flown, but onely heareth the noyce  
of her wynges, beatyng the lyghte  
wynd, partynge the ayre thorow the  
vehemence of her flight, & flyeth on  
shakynge her winges, wher as after  
warde no token of her waye can be  
found. Or like as when an arrowe  
is shotte at a marke, it parteth the  
ayre, which immediatlye cometh to-  
gether agayne, so that a man can  
not know wher it wēt thorow. Euē  
so we in lyke maner as soone as we  
were borne, began immediatlye to  
draw

1. Ps. xxx. 9  
Sap. ii. 6.  
Ps. xlii. 6



The booke.

Draw to our ende, and haue shewed  
no token of vertue, but are consu-  
med in our owne wyckednes.

**I** Such wordes shall they that ha-  
**Job. viii. b** ue synned speake in the hell: for the  
hope of the vngodlye is lyke a dype  
**Psal. li. b** thystel floure (or dust) that is blowe  
**Ps. 10. x. d** away wyth the wynde like as thine  
**and. xi. a** scowme that is scattered abroad  
**1 Sam. i. b** wyth the stozme, lyke as the smoke  
whych is dyspersed here and there  
wyth the wynde, and as the remem-  
braunce of a straüger that tarpyth  
**Is. xxxix. a** for a daye, and then departed. But  
the ryghteous shall lyue for euer-  
more, theyr rewarde also is wyth  
the Lorde, and theyr remembraunce  
wyth the highest. Therefore shal they  
receyue a glorifyus kyngdome and  
a bewyfull crowne of the Lordes  
**Eph. vi. b** handes: for wyth hys ryght hande  
shall he couer them, and wth hys  
owne arme shall he defende them.

¶

of wysdome.

them his gelously also shall take  
harnes, and shall arme the creature  
to be auenged of the enemyes.

He shall put on ryghteousnes for a  
brest plate, and take sure iudgemēte  
in sted of an helmet. The inuincible  
chylde of egyptie, shall he take, his  
cruel wyathe shall he sharpen for a  
speare, and the hole compasse of the  
world shall fight with him agaynst  
the vnwyse.

Then shall the thunder bolts go  
out of the lightenynges, and come  
out of the rayne bow of the cloudes  
to the place appoynted out þ̄ harde  
stony indygnacyon there shall fall  
thynke hayles, and the water of the  
sea shall be wrath agaynst them, and  
the floudes shall run roughely to ge-  
ther. Ye a myghty wynd shall stand  
vp agaynst them, and a storme shall  
scatter the abrode. Thus that vn-  
D.i. righte



The boke

Unrightuouse dealing of them shal  
brynge all the land to a wyldernes  
and a wickednesse shall ouerthrowe  
the dwellings of the mighty,

The callinge of Kinges, princes, and iudges  
which are also exhorted to  
search wisdom

Lapi.

vi.

**W**isdom is better the strength  
and a man of vnderstandig  
is more worth: then one that is strong  
Hear thefore (O ye kinges) and  
vnderstand, O learne ye that be iudges  
of the endes of the earth.

Wisdom  
Eccle. ix. d  
Psal. v. d  
Kinges.  
Rom xlii a

Geue eare ye that rule the mul-  
titudes, and delyte in muche people.  
For the power is geuen you of the  
lorde, & the strength fro the hyghest  
which shal try your works & search  
out your ymaginacions. Now that  
ye be hys offycers of hys kyngdom  
haue not executed true iudgemente  
haue not kept the law of righteous-  
nes

of wysdome.

nes, nor walked after hys wyl. For  
tybly and that ryght soone shall he  
appere vnto you: for an hard iudg  
met shall they haue that beare cul.

Mercy is graunted to the simple  
but they that be in auctoryte shall Eccle. 8. 6  
be sore punished. For God whiche  
is lord ouer all, shall except no mans  
person, neither shall he stand in awe  
of any mans greatnesse: for he hath  
made the smal and greete & carethe  
for all a lyke.

But the myghtye shall haue the  
sore punishment. Vnto you ther-  
for (O ye kynges) do I speake, that  
we may learne wysdome & not go a  
myl: for they þe kepe righteousness,  
shall be righteously iudged and they  
that are learned in the ryghteouse  
things, shall finde to make answer  
Wherefore set your lust vpon my wor  
des and loue them, so shall ye come  
by nourture. Wysdome is a noble  
thyng



thyng, and neuer fadeth away: ye  
 she is easely sene of thē that loue her  
 and found of such as seke her.

**S**he pzeuenteth them that de-  
 sier her, that she may fyrst shewe her  
 selfe vnto them. Who so awaketh  
 vnto her by tims, shal haue no gret  
 trauayle, for he shal fynde her iyt-  
 tynge redy at the dores. To thinke  
 vpon her, is perfect vnderstanding,  
 and who so watcheth for her, shal be  
 safe and that soone. For she goeth  
 about, sekyng suche as are mete for  
 her: sheweth her selfe cherefully vn-  
 to them in theyr goynges, and mee-  
 teth thē w<sup>th</sup> al dyligence. For the vn-  
 sayned desyre of refozmacyon is her  
 begynninge to care for nurtur is loue  
 and loue is the keepyng of her lawe.  
 Now the keeping of lawes is perfec-  
 tion and an vncorrupte life: and an  
 vncorrupte lyfe maketh a man fa-  
 myliar with god. And so the desyre  
 of

of wysdome.

of wysdom, leadeth to the kyngdom **D**  
euerlasting. If your delyte be then **Ru xxvii c**  
in roial seates and cepters (**D** ye  
kynges of the people) set your luste  
vpon wysedom, that ye maye raygn  
for euermore. **D** I loue the lyght of  
wysdome, al ye that be rulers of the  
people. As for wysdom what she is, **ii. re. xiii c**  
and how she cam vp, **iii. re. iii. a** I wyl tel you  
and wyl not hyde the mysteryes of  
God from you: but wil seke her out  
from the begynnyng of the natiuite  
and bringe the knowledge of her in  
to lyght: and wil not kepe backe the  
truth: Nether wil I haue to do with  
consuminge enuye, for suche a man  
shall not be partaker of wysedom.

But the multytude of the wyse is  
the welfare of the world, and a wyse  
kynge is the vpholdyng of the peo-  
ple. **D** receaue nourture then tho-  
rowe my wordes, and it shal do you  
good.

**D. iii.**

**Wisdom**



Wysdom ought to be preferred be-  
fore al thinges.

Capi. vii.

**I** My self also am a mortal mā  
lyke as all other, and am come  
of the earthlye generacyon of  
hym that was firste made. and in  
my mothers wōbe was I fashioned  
to be fleshe: In the tyme of ten mon-  
thes, was I broughte together in  
bloude thozowe the seve of mā, and  
the commodious appereth of slepe  
Whē I was bozne I receaved like  
ayre as other men, and fel vpon the  
earth (whych is my nature) cryng  
and weping at the fyrst, as all other  
do I was wrapped in swadlynge  
clothes, and brought vp with great  
eas, for ther is no kynge that hath  
had any other begynnyng of byrth.  
All mē thē haue one entraunce vnto  
lif, & one going out inlike maner  
Wherfore I desired, and vndersta-  
nding

Job. i. c.  
i. ci. vi. b

of wysdome.

Dyng was geuen me: I called, and  
the spryte of wisoō came into me. I  
set more by her then by kyngdomes  
and royal seates & counted rycheſſe  
nothyng in comparison of her. As  
for precyous stone I cōpared it not  
vnto her: for al gold is grauel vnto  
her, and syluer ſhalbe counted but  
claye before her syght. I loued her  
aboue welfare and bewty, and pur  
poſed to take her for my lyghte, for  
her ſhyue can not be quenched. All  
good thynges canmie to me wyth  
her, and innumerable ryches tho  
row her handes. I was glad in the  
al, for his wyſdoō wēt before me, and  
I knewe not þ she was my mother  
of al good thigs. Now as I my ſelf  
learned vnſayned, ſo do I make o=  
ther mē partakers of her, and hyde  
her rycheſſe from no man, for ſhe is  
an infinite treaſure vnto mē, which  
who ſo vie, becom partakers of the

Job. 28. 6.  
iii. re. iii. 6  
mat. vi. 6

Q. iiii. loue



loue and frendshyp of god, and are  
excepte vnto hym for the gyftes of  
wysdome.

**E** God hath graunted me to talke  
wysly, and conuenientlye to handle  
the thynges that he hath graciously  
Hapl. iiii. a I lent me. For it is he that leadeth  
vnto wysdome, and teacheth to vse  
wysdome aright. In his hande are  
we and our wordes, yea al our wis-  
dom our vnderstanding and know-  
ledge of our workes. For he hath  
geuen me the true science of these  
thynges: so that I knowe howe the  
world was made and the power of  
the elemētes the beginning ending  
and myddest of the tymes howe the  
tymes alter, howe one goethe after  
an other, and how they are fulfilled  
the course of the ayre: the ordinaun-  
ces of the starres, the natures and  
kyndnes of bestes: the purpousnes  
of bestes: the power of the wyndes,  
by

of wysdome.

by the ymagynacions of men: the diuersities of yonge plates, the vertues of rotes, and al such things as are secret and not looked for, haue I learned. For the worke master of al thynges hath taught me wysdome.

In her is the spryte of vnderstand-  
yng which is holy, manyfolde one  
only, subtyl curteous, discret, quick  
vndyfyled, playne, swete louing, the  
thyng that is good sharpe, whiche  
forbyddeth not to do well, gentel,  
kynde, stedfaste, sure, free: hauinge  
all vertues, circumspecte in al thynges  
receyuyng all sprytes of vnder-  
standyng beyng cleane and sharpe.  
For wysdome is ymblet then all  
ymble thynges she goeth thorow:  
and attayneth to all thynges be-  
cause of her clernes. For she is the  
breth, of the power of god, & a pure  
cleane expressyng of the clernes of  
almighty god. Therefore can no vn-  
defyled

Heb. xii.



The booke

defyled thyng come vnto her: For  
she is the brightnes of þe euerlastig  
lyght, the vndefyled myrrour of the  
maiestye of God, and the ymage of  
hys goodnes.

¶ And for so much as she is one, she  
may do al thyngs: & beinge stedfast  
her selfe she renueth al, and among  
the people conueyeth she her selfe  
into the holy Soule. She makethe  
Goddess frendes and prophetes: for  
God loueth no mā, but him in whō  
wisdomie dwelleth. For she is more  
bewyful thē the sunne, and geueth  
more lyght then the starres, and the  
daye is not to be cōpared vnto her:  
for vpon the day cōmet night. But  
wickednesse cānot ouercom wysdō,  
and folishnes may not be with her.

The effecte of wysdomie.

Capi. viii.

¶ **W**ysdomie reachethe frō one end  
vnto an other myghtlye, and  
louinglye

of wysdome.

lowyngly doth she order al thyngs.  
I haue loued her and laboured for  
her euen fro my youth vp: I did mi-  
dyligēce to mary my selfe wyth her  
such loue had I vnto her be wy.

Who so hath the company of God  
cōmended her nobylte, yea the lord  
of al thynges hym self, loue her. For  
she is the scolemastresse of the nur-  
toure of God and the cholen out of  
his workes, If a man would desyre  
ryches in thys life: what is rycher  
then wysdome that worketh all thin-  
ges: thou wylt say: vnderstandyng  
worketh. What is it among al thin-  
ges that worketh moze then wysdō:  
yf a man loue vertue and rightuol-  
nesse, let him labour for wysdom, for  
she hath greate vertues. And why:  
she teacheth sobernes, and pruden-  
ce, ryghtuousnes, and strengthe,  
which are such thyngs as mē can ha-  
ue nothyng moze profitable in their  
lyfe



26 lyfe. If a man desyre much know-  
 ledge, he can tell the thynges that  
 are past, and discern the thynges for to  
 come, he knoweth the subtiltyes of  
 wordes, and can expound darck sen-  
 tences. He can tell of tokens and  
 wondrous thynges, or euer they  
 come to passe, and the ende of all ty-  
 mes and ages. So I purposed af-  
 ter this maner. I wyl take her vn-  
 to my company, and comen louynly  
 with her: no doubte, he shall geue  
 me good counsell, and speake com-  
 fortable vnto me in my carefulnesse  
 and grefe. If for her sake shall I be  
 well and honestly taken among the  
 commons and Lordes of the council.  
 Though I be yong, yet shall I haue  
 sharpe vnderstandynge so that I  
 shall be maruelous in the syghte of  
 great men, and the faces of princes  
 shall wonder at me. When I holde  
 my toung, they shall abide my leasure  
 when

When I speake they shal loke vpon me: and if I speake much, they shal lay theyr handes vpon theyr mouthes. Moreover by the meanes of her, I shal obtayne immortallite, and leaue behind me an euerlastinge memoryall, among them that come after me. I shal set the people in order, and the nacjons shal be subdued vnto me. Horrible tyrants shal be afrayed: when they do but heare of me among the multitude. I shal be counted good, and myghtye in battayll. When I come home, I shall fynd rest with her, for her company hath no betternes, & her felowshyp hath no tediousnes, but mirth & ioy.

Nowe when I considered these thynges by my selfe, and pondered the in my harte, howe I to be ioyned vnto wisdom is immortallite, and great pleasure to haue her frenshyp, howe that in the workes of her handes



Chetoke.

des are infynyte ryches: how þ, who  
so kepeth company with her shalbe  
wysse, and that he whiche talkethe  
wyth her shall come to honoure, I  
went about sekynge, to gether vnto  
me. For I was a chyld of a ryche  
wyte, and had a good vnderstādinge  
But whē I drew to more vnderstā  
ding I come to an vndefiled body,  
Neuerthelesse when I perceaued  
that coulde not kepe my selfe chaste,  
excepte God gaue it me (and that  
was a poynte of wysdome also to  
knowe whose gyft it was) I stepte  
vnto the Lorde, and besought him,  
and wyth my hole harte I sayd af-  
ter thys maner.

Jam. i. b.  
chastitie.

A prayer of Salomon to at-  
tayne wysdome.

Capi. ix.

ill. re. ill. d  
Gene. i. c

**O** God of my father, & lorde of  
mercy (thou that haste made  
al thynges wyth thy wyrd, and  
o

ordained man thowowe thy wisdom  
that he shuld haue domynion ouer  
the creatur whiche thou hast made:  
that he shoulde order the worlde ac-  
cordinge to equitte and rightuouls-  
nes, and execute iudgemente w<sup>th</sup>  
a true hart, geue me wysdom which  
is euer about thy seate. and put me  
not out from amonge the chyl dren  
for I thy seruant and sonne of thy  
handmayden am a feble persone of  
a short tyme, and to yong to the un-  
derstandyng of iudgement and thy  
lawes. And though a man be neuer  
so perfecte amonge the chyl dren of  
men, yet if thy wysdome be not with  
him he shalbe nothyng regarded.

But thou hast chose me to be a king  
vnto thy people, and the iudg of thy  
sonnes and daughters, thou haste  
comaunded me to buylde a Temple  
vpon thy holy mount, and an aulter  
in the cytie wherin thou dwellest: a

lykenesse

psa. cxv. d

i. psa. cxcv

Exo. xxxi. d  
Actu. vii. f  
Heb. viii. d



Ps. xlii. c.  
John. i. a

lykenesse of thy holpe Tabernacle  
which thou haste prepared from the  
begynnyng and thy wysdome with  
the whiche knowelthe thy workes  
which also was with the: whē thou  
madest the worlde, and knew what  
was acceptable in thy syghte, and  
ryght in thy commaundementes.

¶ Sende her out of the holy heauē  
and from the trone of thy maiestye,  
that she may be wyth me, and la-  
bour wyth me: that I may knowe,  
what is acceptable in thy syght.

For he knoweth and vnderstādeth  
all thynges: and she shall leade me  
soberly in my workes, and preserue  
me in her power. So shall my wor-  
kes be acceptable, & then shal I go-  
uerne thy people ryghtuouslye, & be  
worthy to syt in my fathers seate.

Esa. xi. b  
Rom. xi. d.  
i. Cor. i. b

¶ For what mā is he, that may know  
the counsell of God? Or who can  
thynke what the wyl of God is?

For

of wysdome.

For the thoughtes of mortall men are  
myserable, and our forecasse are but  
vncertayne. And why? a mortal &  
corruptible body, is heuy vnto the  
soule, and the earthlye mansion ke- <sup>1. Cor. v. 4.</sup>  
peth downe the vnderstanding that  
museth vpon many thynges. Vterly  
hardly cā we discerne þ things that  
are vpon earth, & great labour haue  
we or we can finde þ thynges whych  
are before our eyes: Why will they  
seke out the ground of the thynges  
that are done in heauen? Oh Lord,  
who can haue knowledge of thi vnder-  
standing and meanyng, excepte  
thou geue wysdome and sende thy  
holpe ghoste from aboue: that the  
ways of the which are vpon earth may  
be reformed: þ me maye learne the  
thynges þ are pleasaunt vnto the and  
be preserved thorow wysdome.

The deliuerance of the righteous cometh  
thorow wysdome,

P. i.

Capt



**W**isdomme preserued the first mā  
 whom God made a father of  
 woorld when he was created  
 alone brought hym out of hys offe  
 ce, toke him out of the mould of the  
 earth, & gaue hym power to rule all  
 things. Whe the vnrightheous went  
 away in his wrath frō this wisdom  
 the brotherhed perished thow the  
 wrath of murther. Agayne, when  
 the water destroyed the hole woorld  
 wysdomme preserued the ryghtuous  
 thow a poore tre, wherof she was  
 gouernour her self. Moouer when  
 wyckednes had gottē hys vpper hand  
 so that hys naciōs were puffed vp with  
 pryde, she knew the ryghtuous pre  
 serued him faultlesse vnto god, and  
 lared vp sure mercy for his children  
 She preserued the rightuous, whē  
 he fled frō the vngodli that perished  
 what tyme as the fire fel down vpon  
 the

Gen. i. d.  
and. ii. d

Gen. iii. b

Gen. vi  
vii. viii.

Gen. xix. c.

of wysedome.

the five Cities: Like as yet this day  
the vnfrutful, wast, and smokyng  
land geueth testimony of theyr wy-  
kednes, y<sup>e</sup> the vntype and vntimely  
fruites that growe vpon the trees.  
And for a token for a remembraunce  
of the faythfull soule, ther standeth  
a pyller of salte. For all suche as  
regarded not wysedome gaite not  
onely hurte, that they knew not the  
thynges which were good but also  
left behynde them vnto men, a me-  
moriall of theyr foolyshnes, so that  
in the thynges wherin they synned,  
they coulde not be hyd. But as for  
such as take hede vnto wysdom, she  
shal delyuer the from sorowe. Whe  
the ryghteous fled because of his  
brothers wrathe, wysdom led hym  
the ryghte waye, sheweth hym the  
kyngdom of god, gaue hym know-  
ledge of holye thynges, and made  
hym ryche in his laboures, and  
D.ii. broughte

gc. xxviii. d.



The booke.

brought to passe the thyngs that he  
went aboute. In the disceytfulnes  
of such as defrauded hym, she stode  
by hym and made him rich. She sa-  
ued him from the enemyes, and de-  
fended him fro the deceiuers. She  
made him stronge in battayle, and  
gaue him victoꝝy & he might know,  
how that wysdom is stronger than  
all thyngs. When & righteous was  
sold, she forsoke hym not, but dely-  
uered him from sinners. She went  
downe with him into the Doungeon,  
and failed him not in the bandes: til  
she had brought hym the sceptre of  
the realme, and power against those  
that oppressed hym. And those that  
had accused hym, she declared them  
to be liers, and brought hym to per-  
petual worshyppe.

She delyuered the ryghteous peo-  
ple: and sautes sede from the na-  
cyon & oppressed them. She entred

into

ge. xxxvii. e  
Actu. vii. h

Gene. xii. f

Exo. i. d. z  
iii. iii. v.  
vii. ix.

of wysdome.

into the soule of the seruaunt of god  
and stode by hym in wonders and  
tokens agaynst the horryble kynge  
She gaue the ryghteouse the re-  
ward of their labours and led them  
forth a merueylous way, on the day  
tyme she was a shadow vnto them,  
and a lyght of starres in the nyghte  
season.

She brought them thozowe the Exo. xlii. f  
red sea and carped them thozow the  
great water she drowned theyr ene-  
mies in the sea and brought them  
out of the depe. So the ryghteous  
toke the spoiles of the vdgodly, and  
praysed thy holy name o lord, and  
magnifyed thy victoruous hande  
wyth one accord. For wysdom ope- Exod. xxi. a  
neth the mouth of the dum, and ma- Psa. xlii. a  
keth the tounge of babes to speake. Psa. ii. b.

The myracles done for Israell. The venge-  
aunce of synners. The great power  
mercy of God.

B. iii.

Capt.



Exo. xvi. a

**S** He ordereth theyr workes in the handes of the holy Prophet so that they wente thoro we the wildernes that was not inhabited, and pytched theyr tents in the wast deserte. They stode agaynste theyr enemyes and were thyrsty, they called vpon the, and water was geuen them oute of the rocke and theyr thyrst flakened out of the hard ston. For be the thynges, where thoro we theyr enemyes were punished, were they helped in theyr neede. For vnto the enemyes thou gauest mens bloode in stede of lyuynge water.

And where as they had scarcenesse in the rebuke when 8 chyl dren were slaine thou gauest vnto thin owne plenteous water vnloked for, declaring by thy thyrsti that was at that tyme, howe thou wouldest byynge thyne owne vnto honour, and save theyr

of wysdome.

theyr aduerfaries.

18

Deu. xlii a

For when they were fryed and  
nourtourd wyth fatherlye mercye  
they knowledg how the vngodlye  
were iudged, and punished thoro we  
the wrath of god. These haste thou  
exhorted as a father, and proued  
them: but vnto the other thou haste  
bene a boysterous king, layed hard  
to theyr charge: and condēneth the  
Wher they were absent or p̄sente,  
their punishmēt was a like, for their  
grefe was double: namelye, mour-  
nyng, and the remembryng of thyn-  
ges past. But when they perceyued  
that theyr punishmentes dyd them  
good, they thought vpon the Lorde  
and wondered at the ende. For at  
the laste they helde much of hym, of  
whō in the out casting thei thought  
scorne, as of an abiect.

Neuertheles the rightuous dyd not  
so when they were thyrsty, but euen

D. liii.

lyke



lyke as the thoughtes of the folysh  
were, so was also theyr wyckednes.  
Wher as certayn mē now, thowwe  
erroure, dyd worshyp dom serpētes  
and bayne beastes, thou sendest a  
multitude of dom beasts vpo them  
for a vengeaunce that they myghte  
knowe that wherwyth a man syn-  
neth, by the same also shal he be pu-  
nished. For vnto the almighty hād,  
what made the worlde of nought, it  
was not vnpossible to send amonge  
them an heape of beeres, or woode  
lyon, or cruel beestes of a straunge  
kind, such as ar vnknowē or spoute  
fyre, or chaste out asmoking breth or  
hote horryble sparkes out of their  
eyes, whiche myght not onelye de-  
stroye them wth hurting, but also  
kyl them with theyr horrible syght  
Yea without these beastes myghte  
they haue ben slayne with one wind  
beynge persecuted of theyr owne  
workes

Capl. vii.  
Rom. i. c.

Act. xxi.  
Cap. xxi. a  
Jer. xlii. b

of wysedome.

workes, and scattered abrode thro-  
w the breath of thy power. Neuer  
thelesse thou hast ordered al thyngs  
in measure number and weyght: for  
thou haste euer had greate strength  
and myghte, & who may withstand  
the power of thyn arme? And why?  
lyke as the small thyng that the bal-  
launce weyeth, so is the worde before  
the: yea as a drop of the mornynge  
dewe, that falleth downe vpon the  
earth. Thou hast mercy vpon all, Roma. ii. a  
for thou haste power of all thynges  
and makest the, as though thou sa-  
west not the synnes of men, because  
they shuld amende. For thou louest  
all the thynges that are, and hatest  
none of the whom thou hast made:  
neither dyddest thou ordeyne or ma-  
ke any thyng of euell wyll.

How myght anye thyng endure  
yf it were not thy wyll? Or howe  
could any thing be preserved, except  
it



The booke

it were called of thee But thou sparest all, for all are thine, O Lord thou louer of soules.

The mercye of god toward sinners  
the workes of god vnrerroun-  
ble god geueth leasure to repēt  
us. Capit. xii.

**O** Lord, how gracious & swete  
is thy spiryte in al thynges?  
Therefore chastenest thou them me-  
surably that go wꝛōg, and warnest  
them concerning the thynges wher-  
in they offended: thou spakest vnto  
them, o Lord, and exhorted them  
to leaue theyꝝ wyckednes, and put  
theyꝝ trust in the. As for those olde  
inhabiters of thy holye lande thou  
mightest not awaye wyth them, for  
they cōmitted abhominable workes  
against the: as witchecraft, sozcerye  
and ydolatry: they slew theyꝝ owne  
chyldeꝝ without mercy, they ate  
vp mens bowels and deuoured the  
blood

Deu. ix. a.  
xii. d. xliii  
h

of wysedome.

blood: yea because of such abhominacion, my beleuers, and offeringes, thou thewest the father of the desolate soules by the hādes of our forefathers, that the lande whych thou louest aboue al other might be a dwelling for the chyldren of god.

Neuertheles thou sparedst thē al-  
so as men, and sendest the forrun-  
ners of thyne host even hornettes  
to destroy out by litle, and litle. Not  
that thou wast vnable to subdue  
the vngodly vnto the ryghteous in  
battayll, or wyth cruell beastes, or  
with one rough word to destroy thē  
together: But thi mind was to driue  
them out by lytle & litle, geuyng thē  
time and place to amend, knowinge  
wel that it was an vnrightheous na-  
cion, & wicked of natur: & that their  
thought might neuer be altered: for  
it was a cursed sede from the begyn-  
nyng, & feared no mā: yet hast thou  
pardo=

Ex. xxi. 8.  
Deu. vii. 16.



1. Pet. v. a.

Job. ix. a

pardoned theyr syns. For who wyl  
 saye vnto the whye hast thou done  
 that? Or who wil stand against thy  
 iudgement? Or who wil com before  
 thy face, an auenger of vnrigh-  
 tious men. Or who wyl blame the, if  
 the people peryshe whom thou haue  
 made: For there is none other God  
 but thou that carest for all thynges  
 that thou mayest declare howe that  
 thy iudgement is not vnrigh-  
 t, therfore neyther kynge nor tyraunte in  
 thy syght requyre accōptes of them  
 whom thou hast destroyed. For so  
 much then as thou arte ryghtuous  
 thy selfe thou orderest all thynges  
 ryghtuously, & punishest euen hym  
 that haue not deserued to be puny-  
 shed, and takest hym for a straunger  
 & an alpaūt in þe land of thy power  
 For thy power is the begynnyng of  
 ryghteousnes: & because þe art Lord  
 of al thynges therfore art thou gra-  
 cious

of wysdome.

ciuous vnto al. When me think the  
not to be of a ful strength, thou de-  
clarest thy power, and boldly dely-  
uereste thou them ouer that knowe  
the not. But thou Lorde of power  
iudgeth quetly and ordrest vp wyth  
great worship, for thou maist do as  
thou wilt. By such workes now  
hast thou taught thy people, that a <sup>D</sup>  
man also shuld be iust and louinge  
and hast made the chyliden to be of  
a good hope : for euen whan thou  
iudgeth thou geuest to wme to amed  
from synes. For in so much as thou  
hast punished, and wyth such dili-  
gence delyuered the enemyes of thy  
seruauntes whych were worthe to  
dye, wherthow thou gaueste them  
tyme and place of amendment, that  
they might turne frome theyr wy-  
kednes with how greate dyligence  
then punishest thou thyn owne chil-  
iden vnto whose fathers thou hast  
sworne



Iwozne and made couenauntes of  
good promises: so wher as thou do-  
est but chasten vs, thou punyshest  
our enemyes dyuers wayes, to the  
entent that when we punyshed, we  
should remember thy goodnes: and  
when we oure selues are punyshed,  
to put our trust in thy mercy.

**Sapf. xii c**  
**Rom. i. c.** Wherefore wher as men haue liued  
Fignorauntly and vnrighteously thou  
haste punyshed the soze, eue thow  
the same thinges that they worshyp-  
ped: for they went astray very long  
in the way of erreure, and helde the  
beastes whych euen they enemyes  
dispyled for goddes lyuing as chyl-  
dre of no vnderstanding. Therefore  
haste thou sente a scornefull punish-  
ment among them, as amonge the  
chyldre of ignoraunce. As for such  
as wolde not be reformed by those  
scornes and rebukes, they felte the  
worthy punyshmente of God. For  
the

of wysdome.

the thynges that they suffered, they  
barre them vnpatiently beyng not  
cōtent in them, but vnwilling. And  
when they perished by the same thin  
ges that they toke for goddes, they  
knowledge them & there was but  
one true god, whō afore they wolde  
not knowe therfore came the ende  
of theyr damnacion vpon them.

All thynges be vayne, except the knowledge  
of God. Idolators and Idolles are mocked.

Capit. - xiii.

**A**nyne at al tyme, whych haue  
not the knowledge of God  
as were they & out of & good thyngs  
whych at sene knewe not him, that  
of hym selfe is euerlastyng. Neither  
toke thei so much regard of the wor  
kes that are made, as to know how  
was the craftelman of them: but  
some toke the fyre: some the wynde  
or the ayer, some toke the course  
of the starres, some the water, some  
toke

Roma. i. c.  
Vayne phe  
losophers.



toke sunne and mone, or the lygh-  
tes of heauen, whiche rule the earth  
for goddes. But though thei hadde  
suche pleasure in theyr bewtye, that  
they thought them to haue ben god-  
des yet shuld thei haue knowe how  
muche more fayrer is he þ made the  
for the maker of bewty hath ordey-  
ned all thynges. Or yf they merue-  
led at the power and workes of the  
they shulde haue perceaued thereby  
that he whiche made these thynges  
is myghtyer then they.

**¶** For by the greatnes and bewtye  
of the creature the maker thereof  
may playnly be knowen. Notwith-  
standyng they at the lesse to be bla-  
med that sought God, and woulde  
haue hym founde, and yet mysted,  
and whi for in as much as thei wet  
about in his workes, and soughte  
after them, it is a token that they  
regarded and helde muche of hys  
workes

of wylsome.

wozkes that are sene, how be it, they <sup>rom. i. s</sup>  
are not holpe to be excused. For yf  
their vnderstanding and knowlege  
was so greate that they coulde dys-  
cerne the worlde and the creatures,  
why dyd they not rather fynde oute  
the Lord therof. But vnhappy are <sup>he make</sup>  
they, & amōge the dead is theyr hope <sup>heth ydola</sup>  
that cal them gods, whyche are but <sup>toys.</sup>  
the wozkes of mens hands: gold, sil-  
uer, and the thyng that is founde  
out by conninge, the simplytude of  
beasts, or any vaine stone that hath  
bene made by hande of olde. Or as  
when a carpenter cuttethe Downe  
a tree out of the wood, and parethe  
of the barke of it cunnynge, and  
so wyth the out parte maketh a ves-  
sel to be vsed, and dresed, meat with  
the residue. As for the other parte  
that is left, whyche is profitable for  
nothyng (for it is a croked pece of  
wood, & ful of knobes, he carueth it

Q. i. Diligentlve



Dylygently thozow hys vanitie and  
 according to the knowledge of hys  
 cunning, he geueth it some porcyon  
 facioneth it after the similitude of a  
 man or maketh it lyke some beaste,  
 streketh it ouer with red, and payn-  
 teth it, and loke what foule spot is  
 in it he casteth some colour vpon it.

Then maketh he a conuenient Ta-  
 bernacle for it, setteth it in the wall  
 and maketh it fast with yron, prou-  
 dyng so for it, least it happen to fall  
 for it is well knowen that it cannot  
 helpe it selfe. And whye: it is but an  
 image, & muste of necessity be helped.

**D** Then goeth he and offerreth of hys  
 goodes vnto it, for his children, and  
 for hys wyfe, he seketh helpe at it,  
 he asketh counsell at it, he is not a-  
 shamed to speake vnto it that hath  
 no soule, for health, he maketh hys  
 petition vnto hym that is sycke for  
 life he prayeth vnto hym that is ded  
 he

of wylsomne.

he calleth vpon him, for helpe, that  
is not able to helpe him self: and to  
send hym a good iourneye, he praethe  
hym that may not go. And in all the  
things that he taketh in hande (whe  
ther it be to obtayne any thyng or  
to worke) he prayeth vnto him that  
can do no maner of good.

The detestacion and abhominaciō of images  
A curse of them and of him that maketh them

The euils that come of ydolatre

Capi.

xiii.

**A** Sayne, an other man purpo<sup>d</sup>  
spung to sayle, and beginning  
to take hys iourneye thoro we the ra-  
gynge sea, calleth for helpe vnto a  
stocke that is far weaker then the tre  
that beareth hym. For as for it coue-  
tousnes of money hath found it out  
and the craftesman made it w<sup>th</sup> his cu-  
ning. But thy prouidence, o father  
gouerneth al things from the begin-  
ning: for þ<sup>e</sup> haste made awaye in the

Q. ii.

sea



sea, and a sure pathe in the myddest  
of the waues: Declarynge thereby  
that thou hast power to helpe in all  
thinges, yea though a man went to  
the sea wythout shyppe. Neuerthe-  
lesse that the workes of thy wysdom  
shuld not be vaine, thou hast caused  
an arke to be made, and therfore do  
men comit their lyues vnto a smale  
pecc of woode passynge ouer the sea  
in a shyp, and are saued.

Gene vi. c.

13  
gene. vii. d

ps. cxlvi. b  
cxlvi. c.  
Bar. vi. d.  
psal. vii. a

For in the old time also when the  
proude Gyautes perished, he (in  
whom the hope was left to increase  
the world went into the shyp which  
was gouerned thoro we thy hand, &  
so leste sede behynde hym vnto the  
worlde. For happy is the tree where  
thorow ryghtuousnes cometh, but  
curled is the ymage of woode, that  
is made wyth handes, yea both it and  
he that made it. He because he made  
it: and it, because it was called God  
wher

of wyrdome.

wher as it is but a fraile thing. For  
the vngodlye and his vngodlynesse  
are bothe lyke abhomynable vnto  
god. Euen so the worke and he that  
made it also shalbe punyshed toge-  
ther. Therfore shall ther a plag com  
vpō the ymages of the heythen, for  
out of the creature of God they are  
becom an abhomynacyon, a tempta-  
cion vnto the soules of men, and a  
snare for the fete of the vnwyse, and  
why: the sckinge oute of ymages is  
the begynnyng of whoredome and  
the bringyng vp of thē is þe destruc-  
ciō of life, For they were not frō the  
begynnyng, neyther shall they con-  
tinue for euer. The welthy ydelnes  
of mē hath fōūd thē out vpon earth  
therfor shal thei cō shortli to an end

Whē a father mourned for hys  
son þe was taken away frō hym, he  
smade him an ymage (in al þe hast) of  
hys dead son & so began to worship

Q.iii. hym



hym as a God whyche was but a  
 ded man and ordeined his seruaunts  
 to offer vnto him. Thus by processe  
 of tyme, and thow long custome,  
 thys errour was kept as a law and  
 tirauntes compelled men by violēce  
 to honoz ymages. As for those that  
 wer so far of þ men might not wor-  
 ship the presently, theyr pyccare was  
 broughte frō far lyke the ymage of  
 a kyng whom they wold honour to  
 the entet that w great diligence they  
 might worship him whych was far  
 of, as though he had bene presnt. A  
 gain þ singuler cūning of the crafts  
 mā gaue the ignoraūt also a greate  
 occasiō to worship ymages. For the  
 workemā willing to do him a plesur  
 that set him a worke laboured wal  
 þys cūning to make þ ymage of the  
 best facion. And so thow þ bewty  
 of the worke the cōmen people was  
 deceyued, in so muche that they toke  
 hym

of wysdome.

hym nowe for a god whiche a litle a  
fore was but honoured as a man  
And thys was þe errour of mā's lyfe  
when men (eyther for to serue theyr  
owne offeccion or to do some pleasur  
vnto kynges) ascribed vnto stone &  
stockes þe name of god which ought  
to be geue vnto no man. Moreouer  
this was not ynough for them that  
erred in the knowledge of god but  
wher as they liued in þe great warres  
of ignorance, those many and great  
plages called they pear. For either  
they slew theyr owne chyldren, and  
offered the & did sacrifice in þe nyght  
seasō or els held vnreasonable wat-  
ches so that they kept nether life nor  
marriage cleane, but eyther one slew  
an other to death maliciously, or els  
greued hys neighbour w<sup>th</sup> aduoutri

And thus wer al thyngs myxt to-  
gether: blod māslaughter, theft, dis-  
simulactō, corrupciō unfaithfulnes

Q. iiii.

sedicion

De. xlviii.  
Jer. viii. a  
and. xix. a.



sedicion: periuerye, dysquitynge of  
 good men, vnthankfulnes, defiling  
 of soules chaungyng of byrth, vn-  
 stedfastnes of maryage, misorder, of  
 aduouty, and vnclenes. And why?  
 the honouryng of abhomyable  
 ymages is the cause, the begynning  
 and ende of all euil. For they that  
 worshyp ydols, eyther they are mad  
 when they are merue, or prophete  
 lyes, or lyue vngodly, or els lyghtly  
 forswere them selues, for in so much  
 as they trust is in the ydols, whiche  
 haue neyther soule nor vnderstan-  
 dyng though they swere falslye, yet  
 they thynke it shall not hurte them.  
 Therfore commeth a greate plage  
 vpon them, and that worthelepe: for  
 they haue an euell opinion of God,  
 geuynge hede vnto ydols swerynge  
 vniustly to disceane, and despyllyng  
 ryghtuousnes: for they swerynge  
 is no vertue, but a plage of the that  
 synne

I make  
 worshyp  
 pers.

of wylsome.

synne and goeth euer wyth the offence of the vngodly.

**T**he voyce of the faythfull pray sing the merci of god for whose graces sake they letue not ydols

Cap. xv.

**B**ut thou o, our lord arte swete & long sufferynge, and true, & in mercy orderest þ all thynges.

Though we syn, yet are we thyne, for we knowe thy strengthe. Yf we syn not then are we sure that thou regardest vs. For to know the perfecte ryghtuousnes. Yea to knowe thy ryghtuousnes and power, is the roote of immortalyte. Als for the thyng that men haue founde oute thorow the yuel sciēce, it hath not dysceaued vs: as the payntynge of the pycture (and vnpzofytable labour) and carued ymage wyth diuers colours, whose syght entyseth the ignoraūte: so that he honoureth and



and loueth the ppycture of a deade ymage that hath no soule.

¶ Nevertheless they that loue such euell thynges are worthe of deathe they that truste in them, that make the, they that loue them, & they that honour the. The potter also, taketh and temporeth softe earthe, labourereth it and gyueth it the facyon of a vessel, whatsoeuer serueth for our vse, and so of one pece of clay he maketh some cleane vessel for seruyce, and some contrarie. But where to euery vessel serueth, that knoweth the potter hym self. So w<sup>h</sup> his vain labour he maketh a god of the same clay: thys doth euen he which a litle afore was made of earth hym selfe and whithin a lytle while after (whē he dieth) turneth to the earth again.

¶ Notwithstandynge he careth not the more bicause he shal labour, nor bicause his life is short but strueth to

of wysdome.

to excel gold smithes, the syluer smithes and coppersmithes, and take it for an honour to make bayn thynges. For his hart is ashes, his hope is but vayne earthe, and his life is more vile than clay: for so much as he knoweth not his owne maker that gaue him his soule to worke, and breathed in hym the breath of life. They count our lyfe but a pastime Images. and our conuersacyon to be but a market, and that men shuld ever be gettinge, and that by euil meanes. Nowe he that carthe maketh fragile vessels and images, & knoweth himselfe to offend aboue al other.

All the enemies of thy people & that <sup>D</sup>Ps. cxlii. b hold them in subiection, are vnwyse vnhappy and exceeding proud vnto theyr owne soules, for they iudge al the ydols of the heithen to be Gods whych nether haue syght to se nor noses to smell, nor eares to heare  
nor



nor fingers of handes for to grope:  
and as for theyr fete, they ar to slow  
to goo: for man made them and he  
that hath but a borrowed spiryte fa-  
cponed the. But no man can make  
a god like vnto hym: for seing he is  
but mortal hym selfe, it is but mor-  
tal that he maketh wyth vncyghtu-  
ous handes. He hym selfe is better  
then they whome he worshyppe the,  
for he lyued though he was mortall  
but so did neuer they. Yea they wor-  
shyp beastes also, whych are moost  
miserable: for cōpare thynges that  
can not fele vnto them, and they are  
worse then those. Yet is there not  
one of these beastes that wyth hys  
syght can beholde any good thyng  
neither haue they geuen prayse nor  
thanks vnto God,

¶ The punishment of ydolaters, &  
the benefites done vnto þe faithfull.

Capt. xvi.

for

**F**or these and such other thynges haue they suffred worthy punishment, & thozow þ multitude of beastes are they rooted out In stede of the whych punishmen-  
 tes, thou haste graciously ordered thine owne people, and geuen them theyr desyre that they longed for: a new and straung taste preparing them quayles to be theyr meate, to the intēt that by the thynges whiche were shewed and sent vnto thē, they that were so gredye, might be with-  
 drawn euen frome the desyre that was necessarye. But these wpth in short tyme were broughte vnto po-  
 uerte and tasted a new meate: For it was requisite that (withoute anye excuse) destruccyon shuld come vpon these which vsed tyrannye, and to shewe onelye vnto the other, howe theyr enemies were destroyed. For when the euell wodnes of the beas-  
 tes

Qu. xxi. a.



Theboke.

stes come vpon them, they petyshed  
thorow the stings of cruell serpētes

25 Notwithstandinge thy wrath en-  
durethe not perpetuallye, but they  
were put in feare for a lytle season,  
that they myght be refourmed, ha-  
uing a token of saluaciō, to remem-  
ber the cōmaundemente of thy lawe  
for he that conuerted, was not hea-  
led by the thyng that he saw: but by  
the o saluour of al. So in this thou  
shewedste thyne enemyes, that it is  
thou which delyuereest from al euil.

Exo. xvi. 2 As for them whā they wer bitten w  
greshoppers and flyes they died for  
they were worthy to perysh by such.  
But neither the tethe of dragōs nor  
of venomus wormes ouercam they  
childzen, for thy mercy was euer by  
them and helped thē. Therfore were  
they punyshed to remember thy  
wordes, but hastily were they healed  
agayne: leaste they shulde fal into so  
depe

depe forgetfulnes, that they myght  
not vse thy helpe.

It was neither earbe nor plaster  
that restored them to health, but thy  
word (o lord) whych healeth al thyn-  
ges. It is thou. O Lorde, that hast Deu. xxxi f  
power of life and death: thou leddest 1. Reg. ii. d  
vnto deathes doore and byngest vp  
again. But mā thow wickednes  
fleeth hys owne Soule and when  
his spiryte goeth forth, it turneth  
not agayne, neyther may he call a-  
gayn the soule that is taken awaye:  
It is not possible to escape thy han-  
de. For the vngodli that would not Exo. ix.  
know þe, wher punished by strengthe  
of thyne arme: wyth straunge wa-  
ters, hayles, and raynes wer they  
persecuted: and thow we fyre were  
they consumed. For it was a won-  
derous thynge that fyre myghte do  
more then water, whych quenche the  
all thynges, but the worlde is the  
auenger



auenger of the ryghtuous. Some tyme was the fyre so tame, that the beastes which were sente to punishe the vngodly, brent not: and that because they should se and know that they were persecuted wpth the punishmente of God. And some tyme brent the fyre in the water on euery syde, that it might destroye the vnyghtuous nacion of the earthe.

**Exo. xvi. a** Agayne thou hast fede thyne owne people wpth angels foode. and sent them bread redy from heauen, with out theyr laboure, beyng very pleasant and well gusted. And to shew thy rychesse and swetnes vnto thy chyldren, thou gaueste euery one theyr desire so that euery mā might take what lyketh hym best. But the snow and yse abode the violence of fyre, and melted not that they might knowe that the fyre burnyng in the hayle and rayne, destroyed y fruite of  
of

of wysedome.

of the cucumbers, the fyre also for gat  
hys strength agayne, that the rygh-  
teous myght be nourished. For the  
creature that serueth the (whyche  
art the maker is fearce in punishing  
the vnrightheous, but is easy & gen-  
tel to do good vnto such as put ther  
trust in the. Therfore byd al thynges  
alter at the same tyme, and were all  
obedyent vnto thy grace, whyche is  
the nurse of all thynges accordyng  
to the desyre of them that hath neede  
therof, that thy chyldren, O Lorde,  
whom thou louest, myght knowe  
that it is not nature and the grow-  
yng of frutes that feedeth men but  
that it is thy worde whyche prefer-  
ueth them that put theyr truste in  
the: for loke what myght not be de-  
stroyed wpth the fyre, as soone as it  
was warmed wpth a litle sun beame  
it melted: that all myght know that  
thankes, ought to be geuen vnto &

Deu. viii. a  
Mat. xiii. a

R. l.

before



before the Sunne rise and that thou  
oughtest to be worshipped before þe  
day springe: for the hope of the vn-  
thankfull shall melt awaye as the  
wynter yse, and peryshe as water þe  
is not necessarie.

**T**he iudgementes of god vpon  
the Egyptyons.

Capi. xviij.

Rom. xi. d.  
Exod. x. c.

**O** What are thy iudgementes, o  
lord & thi cosicels canot be ex-  
pelled therfore men do er, that wyl  
not be reformed wyth thy wysdō.  
For whē the vnrightrous thought  
to haue thy holy people in subieccio  
they were bounde with the bondes  
of darkenes and longe nyghte, shut  
vnder the rose, thynkyng to escape  
the euetlastyng wysdō. And whyle  
they thought to be hyd in darkenes  
of theyr synnes they were scattered  
abrod in þe very myddest of the dark  
coueryng of forgetfulnesse, put to  
horrible

of wylcedome.

horrible feare & wonderouſly vexed  
for the cozner wher the mighte not  
kepe them from feare: by cause the  
ſound came downe and vexed them  
ye many terryble and ſtraunge viſi  
ons made them afraid.

No power of the fire might giue  
them lyght, nether mighte the cleare  
flames of the ſtarres lyghten that  
horryble nyght, for there apered vnto  
them a ſodaine fire very dreadfull.  
At the whyche (when they ſawe no-  
thyng) they were ſo afraid, that  
they thoughte the thyng whyche  
they ſaw to be the more fearfull. As  
for the ſorcery & enchaſement that  
they vſed, it cam to deriſion, and the  
proud wiſdō was brought to ſham  
for thei that promiſed to driue awai  
the fearfullneſſe, and dzed frome the  
weake ſoules were ſpyke for feare  
thē ſelues, & that with ſcorne. And  
thought non of g wonders feared the

Exo. vii. b.



yet were they afrayde at the beastes  
 whych cam vppon them, and at the  
 bysseng of the serpēts. In somuche  
 that wyth trymblyng they sowned,  
 and sayde they sawe not the ayer,  
 whych go man yet may escape. For  
 it is an heuy thyng, when a mans  
 own cōscience beareth witnes of hys  
 wickednes and condemneth hym.

Isa. xlv. a

And why? a vexed and wounded  
 conscience, taketh euer cruel thinges  
 in hand. Fearfulnes is nothinge  
 els but a declarynge that a man se-  
 keth helpe and defence to aunswere  
 for hym selfe. And loke howe much  
 lesse the hope is within, the more  
 is the vncertent of the mater for the  
 which he is punisshed. But thei that  
 came in the myghty nyght slept the  
 slepe that fel vpon them from vnder  
 and frō aboue: somtyme were they  
 afrayd thoroow the feare of the won-  
 ders, and some tyme they were so  
 weak

of wysdome.

weake that they sowned wisthal: for  
an hastye and sodayne fearfulnessse  
cam vpon them. Afterward if any  
of them had fallen he was kept and  
shut in prison, but without cheynes  
But if anye dwelt in a vilage, yf it  
had bene an hearde husbandman  
he suffered intollerable necessytye,  
for they were all bounde wyth one  
cheyne of Darkenesse.

Whether it were a blasynge wind  
or a swete song of the birds among  
the thyck bzaunches of the trees, or  
the behemēt of hasty running water  
or great noyse of the fallyng down  
of stones or the playeng & running  
of beasts whō they saw not, or the  
myghty noyse of rozing beastes, or  
the sounde that answereth agayne  
in the hye mountaynes, it made  
them sowne for very feare, For al  
the earth shined w̄ cleare lyght, and  
no man was hindred in his labour

R.iii. Ouelp



The booke

**S**uely vpon them ther fell an heuy  
nyghte, an ymage of darknes that  
was to come vpon them, Yea they  
were vnto them selues the moſte he  
uy and horryble darknes..

The free light that the Iſraelites had in  
Egypt. The perſecution of the ſapthfall. The  
Lord ſmote all the fyrſt borne of Egypte. The  
ſyn of the people in the wyldernes, And ſode  
berwyte the lyue and the dead.

with hys cenſure.

Lapi. xviii.

**E**uertheles thy holy had a  
very great light (and the e-  
nemies heard theyre voyce but they  
ſawe not the figure of them.) And  
bycauſe they ſuffered not the ſame  
thynges, they magnifyed the and  
they that were vexed afore (bycauſe  
they were not hurte nowe) thanked  
the, and beſought the, O God that  
ther might be a difference. Therfore  
had they a burninge pyller of fyre  
to

of wysedome.

to leade them in the vnknowē way,  
and thou gauest them the sunne for  
a free gyft without any hurte. Rea-  
son it was that they shoulde wante  
lyghte, and be put in the pryson of  
Darknes, whiche kept thy chyldren  
in captiuyte, by whome the vncor-  
rupt light of þe law of þe world was  
for to be gyuen. <sup>Is</sup> Whē they thought <sup>Ero. i. c.</sup>  
to see the babes of the ryghteous <sup>Ex. xlii. c.</sup>  
beyng layde out (and preserued to  
be leder vnto þe other) thou brough-  
test out the hole multitude of þe chil-  
dren & destroyed these in the mighty  
water. Of the nyght were oute fa-  
thers certifyd afore, þe thei knowing  
vnto what & thes they had gyuen  
credence, myght be of good chere.  
Thus thy people receyued the helth  
of the ryghtuous, but the vngodlye  
were destroyed. For lyke as thou  
hast hurt out enemies, so hast thou  
promoted whom þe calledst afore.

R. iiii.

For



The booke

For the ryghtuous chyldren of the good men offred secretly and ordered the lawe of ryghtuousnes vnto vnite, that the iuste shulde receaue good and euell in lyke maner, synng prayles vnto the father of all men. Againe ther was heard a dys- according voice of the enemies, and a piteous crye for chyldren that were bewailed, The master and the seruant were punyshed in lyke maner. For they al together, had innumerable that dyed one death.

Exo. xl. e.

¶ Neyther were the luyng suffi-  
cient to burye the dead, for in the  
twyncklyng of an eye, the noblyest  
nacyon of them was destroyed. As  
ofte as God helped them afore yet  
would it not make them beleue, but  
in the destruccyon of the fyrst borne  
they knowledg that it was the peo-  
ple of God. For whyle all thynges  
were styl, and when the nyght was  
in

of wysdome.

in the myddest of her course, thy al-  
myghty word, O Lorde lepte downe  
from heauen out of thy royal trone  
as a roughe man of warre, in the  
myddst of the lande that was destro-  
yed: and the sharp sweard perfour-  
med theyr strengthe commaunde-  
ment, standing and fylling al thynges  
with death, yea it stode vpon the  
earth, and reached vnto the heauen.  
Then the syght of the euil dreames  
bered them sodenly, and fearfulness  
came vpon them vnwares.

Then laye ther one here, another  
there, halfe dead, halfe quicked, and  
shewed the cause of bys death. For  
the bysyons that bered them, shew-  
ed them these thynges afore soe  
that they were not ignorant where  
fore they perished. The temptaciō  
of death touched the ryghtuous al-  
so, & amongst the myltitude in the  
wyldernes there was in surreccyon,  
but



**Am. xvi. 5** but thy wrath endureth not longe.

For the faultles man went in all the  
hast, and toke the battayl vpon him  
brought forth the wepō of hys mi-  
nistracion: euē prayer, and the cen-  
sours of reconcylynge: set him selfe  
agaynst the wrath. & so brought the  
misery to an ende, declaringe therby  
that he was thy seruante. For he  
ouercame not the multytude wyth  
bodily power, nor wyth weapōs of  
myght but w<sup>th</sup> the word he scourgeth  
him that vexed hym, putting the in-  
remembraunce of the othe and co-  
uenaunte made vnto the fathers.

**Exo. xxvi.  
b. c.**

For whē the dead were fallē downe  
bi heaps one vpon another, he stode  
in the midst, pacified the wrath, and  
parted the waye vnto the lyupinge.  
And why? in hys long garimēt was  
al the beuty, and in the foure rowes  
of the stones, was the glory of the  
fathers graue, and th<sup>t</sup> maiesty was

wrytten

of wysdome.

wrytten in the crowne of his heade.  
Vnto these the Destroyer gaue place  
and was at rayd of them: for it was  
only a temptacion worthy of death.

The death of the Egypciāns, & the great soy of  
Hebrues. The meat that was geuen at the de-  
sire of the people. The elementes serue not on-  
ly to the wyll of God, but also the wyll of men.

Lapi.

xix.

**A**S for the vngodli, the wrath  
came vpon the without mercy  
vnto the ende. For he knewe what  
shuld happen vnto them, how that  
(when they had consented to let them  
go, and had sent the out with greate  
diligence) they woulde repent and  
folow vpon the. For whē they were  
yet mourning and making lamen-  
taciō bi the graues of the dead, they  
deuised an other folyshnes, so that  
they persecuted them in theyr fleing  
whome they had caste out afore  
wth prayer. Worthy necessite also  
brought

Exo. xliiij



The booke.

brought them vnto thys ende, for  
they had cleane forgotten the thynges  
that happeneth vnto the afore  
But the thing that was wantynge  
of theyr punishment, was requisite  
foo to be fulfilled vpon them wyth  
tormentes, that thy people myghte  
haue a maruelous passage thorow,  
and that these might find a straung  
death. The was euery creature facy  
oned again of new, according to the  
wyll of theyr maker, obeyenge thy  
commaundementes that thy chyldren  
might be kept wythout hurte.  
For the could ouershadoweth theire  
tentres: and the dyre earth appeared  
where afore was water, so that in  
the red sea, there was a waye wyth  
out impediment, and the great depe  
became a grenefelde wher thorow  
al the people went that were defend  
ed wyth thy hand, seying thy won  
derous and maruelous works. For  
as

of wysdome.

as the hoxses, so were they fed, and  
lept lyke lambes praylynge thee, O  
Lord, which hadst deliuered, them  
And why? they were yet myndefull  
of the thynges that happened while  
they dwelt in þe land, how the ground  
brought forth flies in steede of cat=  
tell, and how the riuer scauled with  
the multitude of flogges in steede of <sup>Ex. xviii. 8,</sup>  
fishes. But at þe last they saw anew <sup>Num. xi. 9</sup>  
creacion of byrdes, what tyme as  
they were deceaued wyth lust: and  
despyed dilicate meates. For when  
they were speakyng of theyre appe=  
tyte the quayles came vppe to them  
fro the sea, and punyshmentes cam  
vpon the synners, not wythout the  
tokens whiche came to passe afore  
by the vehemence of the streames  
for they suffered worthely according  
to theyr wyckednes, they delt so ab=  
homyvably and churilly with straū  
gers. Some receyued no vnknowē  
gestes



The bolke

gestes some broughte the straungers into bandage that dyd them good. Besyde all these thinges there were some that not onely receyued no straungers with theyr wyls, but persecuted those also, and did them much euell, that receyued the gladly. Therfore were they punished wyth byndnesse, lyke as they that were couered with sodayne darkenesse, at the doores of the ryghtuous so that euery one soughte the entraunce of hys doore.

<sup>D</sup>  
Gen. xix. c.  
11. Re. vi. d

Thus the elementes turne in to them selues, lyke as when owne tune is chaunged vppon an instrumente of musyke, and yet al the resydue kepe theyr melody, which may casely be perceyued by the syghte of the thynges that are come to passe. The drye lande was turned into a waterpe, and the thynges that afore swam in the water, went now vpon the

of wysdome.

the dyre ground. The fyre hath power contrarie to hys owne vertue) and the water forgatte hys owne kynde, to quench. Agayne the flames of the noysome beastes hurte not the fleshe of them that wente with them, neyther melted they the yse, whyche eis melteth lightly. In al thynges haste thou promoted thy people: (O lord) & brought them to honour: thou haste not despyled them, but alway and al places hast thou stād by them.

**T**he ende of the  
boke of wys=  
dome.

**T**he boke of Iesus the sonne  
of Syrach: whych is cal=  
led in Latyn Ec=  
clesiasticus.



The booke of Iesus  
The prologue of Iesus:  
the Sonne of Sirach  
vnto his booke,

**M**any and great men haue  
declared wysedome vnto  
vs, out of the law, out of  
the Prophetes and oute  
of other that folowed them. In the  
whych thynges Israel ought to be  
commended by the reason of doctrine,  
and wysedome. Therefore they that  
haue it, and read it, shuld not onely  
them selues bewyse there thowwe,  
but serue other also wyth teachyng  
and wyptyng.

After that my graunde father  
Iesus had gyuen dyligent labour  
to reade the law, the Prophetes and  
others, bookes that were left vs our  
fathers, and had wel exercised hym  
selfe therein: he purposed also, to  
wypte some thyng of wysdome, and  
good

the sonne of Syrach.

good maners: to the end that they  
whych were wyllinge to learne and  
to be wyse might haue the moze vn-  
derstandyng, and be the moze apte  
to leade a good conuertiacion.

Wherfore I exhorte you to receaue  
it louyngly, to red it wyth dyligence  
& to take it in good worthe though  
our words be not so eloquent as the  
famous oratours. For the thyng  
that is wyrtten in the Hebrue tong,  
soundeth not wel, when it is trans-  
lated into an other spech. Not oneli  
thys booke of myne, but also the law  
the Prophets, and other booke, sound  
far otherwyse, then they do, when they  
are spoken in theyr own language.

Now in the .xxxviii. yere when I  
cam into Egypt in the time of Ptolome-  
us Euergetes, & continued ther al my  
lyfe, I gat lyberty to reade & wyrtte  
manye good thynges. Wherfore I  
though it good & necessarye, to be-

S. i.

Stow nre



The boke of Iesus

Nowe my diligence and trauaile to  
 interpret this boke. And consyde-  
 ryng that I had tyme, I laboured  
 and dyd my beste to performe this  
 boke, and to bring it vnto light that  
 the straungers also whych are dispo-  
 sed to learne, might apply the  
 selues vnto good maners  
 and lyue according to  
 the law of the lord.

Wysdome procedeth and cometh of god, &  
 prayse of the feare of god. Ryghteousnes is a  
 degre to come by wysdome.

Capl. primo.

iii. Re. iii. b  
 and, iii. c  
 Job, xxxiii  
 a  
 Iaco, i, a

**W**ysdome cometh of god  
 the Lord, & hath ben euer  
 with hym, & is before al tyme  
 Who hath numbred the sande of  
 the sea, the dropes of the rayne, and  
 the dayes of the tyme.

Who hath measured the heygth  
 of heauen the bredthe of the earthe,  
 and p depnes of the sea: Who hath  
 sought

the sonne of Syrach.

sought out the groundes of goddes  
wyldome whyche hath bene before  
all thynges. Wyldom hath bene a  
foze al thynges, and the vnderstan  
dyng of prudence from euerlasting  
(goddes worde in the heyghte, is the  
well of wisdom and the euerlasting  
commaundementes at the entrance  
of her). Unto whome hath the roote  
of wyldome bene declared: Or who  
hath knowen her wpt: Unto whome  
hath the dottryne of wisdom bene  
discovered and shewed: & who hath  
vnderstand y manifold entrance of  
her. There is one: euen the hygheste <sup>is.</sup>  
the maker of all thynges the almight  
ty, the kyng of power (of whome me  
ought to stand greatly in awe) which  
sitteth vpon his trone. bringe a god  
of dominyon: he hath created her  
thorowe the holy ghost he hath sene  
her, nombred her, & measured her. He  
hath poured her out vpo al his wor

S.ii.

kes



kes, and vpon al felthe, accordynge  
to hys gyft: he geueth her rychly vn  
to them that loue hym. The feare of  
the Lord is worship, and triumphe  
gladnes, and a ioyfull crowne. The  
feare of the Lorde maketh a merve  
harte, gyueth gladnes, lope & longe  
lyfe, Who so fereth the lorde it shall  
go wel wyth him at the last, & in the  
day of hys death he shalbe blessed.

✠ The loue of God is honourable  
wisdom: looke vnto whom it appe  
reth, they loue it, for they see what  
wonderous things it doth. The feare  
of the Lorde is the begynnyng of  
wisdom, and was made wyth the  
faythful in the mothers wombe: it  
shal go wyth the chosen womē, and  
shalbe known of the righteous and  
faithful. The feare of the lord is the  
right gods seruite, that p̄serueth  
and iustifyeth the harte and geueth  
myth & gladnes, Whoso feareth  
the

psal. cx. b.  
psal. ix. b.

the sonne of Syrach

the Lord shalbe happy : and when  
we haue nede of comforte, he shall  
be blessed. To feare god is the wys-  
dome that maketh ryche and bryn-  
geth all good wyth her.

She fyl-  
leth the hole house wyth her gyftes  
and the garneris with her treasure

The feare of the lord is the crowne  
of wisdom: and geueth plenteous

peace & health. He hath sent her and  
nōbre her knowlege & vnderstāding

of wysedom hathe he poured out as  
rayne: and they that helde her faste,

hath he brought vnto honour. The

feare of the lord is the rote of wys-  
dom, & her braunches are long lyfe.

In the treasures of wysdom, is vnder-  
stāding and deuocyon of know

ledge, but wysdō is abhorred of sin-  
ners. The fear of y lord driueth out

syn, for he that is wout feare cānot  
be made ryghteous, & bys wylfull

boldnes is his owne destrucciō a pa

Feare of  
the Lord



The booke of Iesus

ent me wil suffer vnto the tyme, and  
the he shal haue the reward of ioye.  
A good vnderstanding wil hide his  
wordes for a tyme. and many mens  
lips shal speake of his wysdom. In  
the treasures of wisdom is the decla-  
ration of doctryne, but the synner  
abhorreth the worshyp of god. My  
sonne, if thou desyre wisdom, kepe the  
commaundemēt, and god shal geue  
her vnto the for the feare of the lord  
is wisdom & nurtur, he hath pleasure  
in fayth and louinge mekenes, and  
he shal fyll the treasures therof. Be  
not obstinate and vnfaythful to the  
feare of the lord and come not vn-  
to hym wyth a double harte. Be not  
an ypocrite in the syght of men and  
take good hede what thou speakest  
Marke well these thinges, lest thou  
happen to fall, and byng thy soule  
to dishonour, and so god discouer  
thy secretes, and cast the downe in  
the

the sonne of Syrach

the myddest of the congregacyon  
bycause thou woldeste not receaue  
the feare of god & because thy harte  
is ful of faynednes and disceyte.

He exhorteth the seruantes of god to rightes-  
ousnes, loue, vnderstandyng, and pacience, and  
exhorte them that feare god to beleue, to hope  
and to loue, bycause god neuer confounded nor  
forsaketh thē that trust in hym. A course vpon  
the subtyll, feare and impacient of harte.

Lapi. ii.

**M**y son, if thou wilt com into <sup>Matt. iii. a</sup>  
the seruise of god, stāde fast <sup>ii. Tim. ii. b</sup>  
in ryghteousnes & feare, and arme <sup>i. Pet. ii. ii. b</sup>  
thy soule to temptacion, settle thyne  
harte, and be pacient: bowe downe  
thyne eare receaue the words of vnder-  
standynge & shyprke not awaye  
when thou arte entised. Holde the  
faste vpon god, ioyne thy selfe vnto  
hym and suffer, that thy lyfe maye  
encrease at the laste. What so euer  
dothe happen vnto the, receaue it  
S, iiii. suffer



suffer in heynnes, and be patient in thy trouble. For lyke as golde and syluer are tryed in the fyre, cum so are acceptable men in the fornaçe of aduersitytie.

Isa. lxxvii  
Isa. lxxvii

Beleue in God, and he shall healpe the, order thy waye a ryght and put thy truste in hym. Holde faste hys feare, and grow therein. O ye that feare the Lorde, take sure holde of hys mercy, shynke not awaye from him, that ye fal not. O ye that feare the Lorde beleue hym, and your rewarde shall not be empty. O ye that feare the lord put your trust in hym and mercy shall come vnto you for pleasure: O ye that feare the Lorde let youre loue vpon hym and youre hartes shall be lyghtened.

26

Consider the olde generacions of men (O ye chyl dren) and marke them well, was there euer anye one confounded, that put hys trust in the

the Lorde: Who euer contynued  
in hys feare and was forsaken: Or  
whom dyd he euer despyse, that cal=  
led faythfully vpon hym: For God  
is gracious and merciful, he forge=  
ueth synnes in the tyme of trouble,  
and is a defēder frō al thē that seeke  
him in the truth. Wo be vnto hym  
that hath a double harte, wycked  
lyps, and euell occupied hādes, and  
to the synner that goeth two maner  
of wayes. Wo be vnto them that at  
lose of harte, whyche put not theyr  
truste in god, and therfore shal they  
not be defēded of hym. Wo be vnto  
them that haue no losse pacyence.  
forsaken the ryght wayes, and are  
turned backe into fro warde wayes.  
What wyl they do, when the Lord  
shall begin to vspyte them?

They that feare the lorde, wyl  
not mistruste hys worde, and they  
that loue hym wyl kepe his cōmaun=  
demente



The booke of Iesus

**Job. xlii. d** Dement. They that feare the Lorde  
 wyll seke oute the thynges that are  
 pleasaunt vnto hym, & they that loue  
**Rom. xlii b** him shal fulfyl hys law. They that  
 feare the Lorde wyll prepare theyr  
 hartes, & hūble theyr soules in hys  
**iii. Regum**  
**xxiii. c** sight. They that feare the lord kepe  
 his cōmaundementes & wil be pacie  
 ent til they se him self, saying: better  
 it is for vs to fal into þ hādes of the  
 lord, thē into the handes of men: for  
 hys mercy is as great as hym selfe.

To our father and mothere ought we to  
 gyue double honuor. Of the blessing  
 and curse of the father & mother.  
 No man ought ouer curiously  
 to searck out the secretes of god.  
 Capit. lii.

**Fathers. ii** **T**he chyliden of wisloom are a  
 congregacyon of the rygh  
 tuous, and theyr exercyse is obedy  
 ence and loue. Heare me your fa  
 ther (O my deare chyldren) and do  
 there

the sonne of Synach

therafter, that ye may be safe.

For the lord wyl haue the father Eph. xx. 3  
honoured of the chylde, and loke Deu. v. 16  
Eph. vi. 1

What a mother commaundeth her  
chylde to do, he wyl haue it kepte

Who so honoureth his father hys  
synnes shalbe forgeuen hym, and he

that honoureth hys mother is lyke  
one that gathereth the treasure toge-

ther, Who so honoureth his father  
shal haue ioye of hys owne chylde

and when he maketh hys prayer he  
shalbe hearde. He that honoureth

his father, shal haue a long lyfe  
and he that is obedient for the Lo-

des sake, hys mother shal haue ioye  
of hym. He that feareth the Lorde,

honoureth hys father and mother,  
and doth the service as it were vn-

to the lord hym selfe. Honour thi fa-  
ther in dede, in word, & in al paciēce

that thou mayest haue his blessing:  
for the blessing of the father buildeth

vp

Eph. vi. 1

ge xxvii. 1  
and xix. 1  
de xxxiii. 1



Chetoke of Iesus

by the houses of the chyl dren, but  
the mothers curse rooteth oute the  
foundacions. Reioyce not when thy  
father is reprovcd, for it is no honoz  
vnto the, but a shame. For the wor-  
ship of a mans father, is hys owne  
worshyppe, and wher the father is  
without honour, it is the dishonesty  
of the sonne. My sonne make much  
of thy father in hys age, and greue  
hym not as long as he lyueth. And  
yf hys vnderstandynge fayle haue  
pacyence wyth hym, & despyse hym  
not in thy strength. For the good ded  
that thou sheweste vnto thy father,  
shal not be forgotten: and whē thou  
thy selfe wantest it shalbe rewarded  
the ( and for thy mother offence  
thou shalt not be recompensed with  
good, yea it shalbe fouled for the in-  
rightuousnes) and in þ day of trou-  
ble thou shalt be remembred : thy  
synnes also shal melt a way, lyke as  
the

the sonne of Syrach

the yse in fayre warme wether.

He that forsaketh his father, shall  
come to shame: and he that despeth  
his mother is cursed of god. **M**i son  
perfourme thy workes with louing  
mekenesse, so shalt thou be loued a-  
boue other men. **T**he greater thou  
art the more humble thy selfe (in all  
thynges) and thou shalt fynde fa-  
uour in the syght of god. **F**or great  
power belongeth onely vnto God,  
and he is honoured of the lowly.

19. x. x. b. a  
Rom. xii. a  
Deu. xii. a

**S**eke not oute the thinges that are  
aboue thy capacitie, and searche not  
the ground of suche thynges as are  
to myghtye for the: but looke what  
god hath commaunded the, thinke  
vpon that alway and be not curious  
in many of his workes. **F**or it is ne-  
cessfull for the to se wyth thyne eyes,  
the thynges that are secrete. **M**ake  
not thou to muche searche in super-  
fluous thinges, and be not curious

in



The booke of Iesus

In many of hys workes: for manye thynges are shewed vnto the alreedy whych be aboue the capacitie of me. The medlyng with such hath begyled many a man, and tangled their wyttes in vanitie. Nowe he that lo- ueth peryl, shall perishe therein.

An harde harte shal feare euell at the last (an harte þ goeth two waies shal not prosper: and he that is fro- ward of hart: wyl euer be the worse and worse). A wycked harte shal be ladē wyth sorowes and the vngod- ly synner wyl heape one sinne vpon an other. The counsell of þ proude hath no health, for þ plāt of sin shal be roted out of the. The hart of him that hath vnderstāding shal percei- ue hygh thinges, & a good care wyl gladly heeke vnto wisdō. An harte that is wise and hath vnderstāding wyl absteyne frō synnes, & encrease in the works of ryghtuousnes. Wa-  
ter

the sonne of Syrach.

for quenched burning fyre, & mercy  
reconcyleth synnes. God hath re-  
spect vnto hym that is thankfull he  
thynketh vpon hym agaynst the tyme  
to come, so that when he falleth  
he shall fall in a stronge holde.

psal. xli. a  
Deu. xlii. b  
Math. v. a

Almes must be done with al mekenes. The  
study of wysdome and her fruite. A iudge  
ought to be merciful. An exortacion to  
eschue euell and to do good.

Eapi. liii.

**M**y Sonne, defraude not the  
poore of hys almes and turne  
not away thyne eyes fro him  
that hath nede. Despise not an hun-  
gry soule, & defie not the poore in hys  
necessite: greue not the herte of hym  
that is helpelesse, and wyth drawe  
not the gyft fro the nedeful. Refuse  
not the prayer of one that is in trou-  
ble, and turne not away thy face fro  
the nedy. Cast not thyne eyes asyde  
from the poore, that thou gyue hym  
not

Deut. xv. b  
mat. xxiii. c



not occasyon to speake cuyl of the.  
 For yf he complayne of the in the  
 bytternes of hys soule, hys prayer  
 shall be hearde: euen he that made  
 hym, shall heare hym. Be curteous  
 vnto the company of the pooze hū-  
 ble thy soule vnto the elder, & bowe  
 downe thy heade to a man of wor-  
 shipp. Let it not geue the to bowe  
 downe thyn eare vnto the pooze,  
 but paye thy dette, and geue hym a  
 frendlye aunswere, and that wylh  
 mekenes. Delyuer hym that suffer-  
 eth wronge from the hande of the  
 oppressoure, and be not faynte har-  
 ted whē thou syttest in iudgement.  
 Be mercyful vnto the fatherles as  
 a father, and be in steade of an hus-  
 bande vnto theyr mother, so shalte  
 thou be as an obedient sonne of the  
 hyghest, and he shall loue the more  
 then thy mother doth. Wylsdom bre-  
 theth lyfe into her chyldezen recey-  
 ueth

16  
 Gen. xlii. c.  
 Exo. ii. b.

the sonne of Syrach.

ueth them that seke her, and wyl  
go before them in the way of ryght-  
teousnes. He that loueth her, loueth  
life: and they that seke her, dyligent-  
ly, shal haue great ioye. They that  
kepe her, shal haue the heritage of  
life: for wher she entreteth in, there is  
the blessing of god. They þ̄ honour  
her, shalbe the seruaunts of the holy  
one & they that loue her, are beloued  
of god. Whoso geueth ere vnto her  
shal iudge the hethen: & he that hath  
respecte vnto her, shal dwell safely.  
He þ̄ beleueth her shal haue her in  
possessiō, & his generaciō shal endure  
for whē he falleth, she shal go to hi  
before al. Feare dread, & tētaçiō shal  
she byng vpon him, & try him in her  
doctryne: til she haue so proued him  
in hys thoughts that he comyt hys  
soul vnto her. Thē shal she stablisch  
him byng the right way vnto him,  
make him a glad mā, she we him her

¶ i.

secretes



The booke of Iesus

secrettes & heape vpon hym treasures of knowledge, vnderstandyng, & righteousness But yf he go wroꝝ she shall forsake hym, and giue him ouer into the handes of hys enemy.

Eph. v. 6

Math. x. c.

My sonne, make much of the tyme, eschue the thyng that is euell, and for thy lyfe: Shame not to saye the

truth. For ther is a shame that bringeth syn, & ther is a shame that bringeth worshyp & fauour. Accepte no

Ier. xix. d.

person after thyne owne wyll, that thou be not cōfounded to thyn owne decay. Be not ashamed of thy neighbour in his aduersyte, and kepe not backe thy counsell when it maye do good nether hyde the wysdō in her beuty. For in the toung is wysdome knowē, so is vnderstanding, knowledge, and learnyng in the talkyng of the wyle and stedfastnesse in the works of righteousness. In no wise speake agaynst þe word of truth, but  
be

the sonne of Syrach.

be ashamed of lyes of thyne owne  
ignorance. Shame not to confesse  
thyne errour: Submit not thy selfe  
vnto euery mā bicause of sin. With  
stād not the face of the mightye, and  
stryue not against the streame. But  
for þe truth strue þe vnto death, and  
god shal fight for the against thyne  
enemies. Be not as hastye in thy  
toug nether slake & neglyget in thy  
worke. Be not as þe Lyon in thine  
owne house, destroying thi household  
folks & oppressing the are vnder þe  
Let not thin hād be stretched out to **Act x. 2**  
receaue, & shut whē þe shuldest giue.

In riches may we not put any confidēce. The  
vengeaunce of god ought to be feared, and to  
repentaunce may we not be slow.

Capit, v,

**T**Rust not vnto thy riches, &  
say not: tush, I haue ynou- **Luce xlii 6**  
gh for my lyfe (For it shal not helpe **Eccle xlii 6**  
in þe time of vengeaunce & temptaciō)  
**C. ii, Follow**



The booke of Iesus

Followe not the luste of thyne owne hart in thy strength, and sayde not: tussh, howe haue I had strengthe, or who wyl bring me vnder because of mi works: for doubtles god shal auenge it: And say not: I haue com- mytted no synnes, but what euell hath hapened me: for the almighty as a patient rewarde.

Rom. vi. a

Ecc. xxi. a

Ecc. xvi. b

Bycause thy synne is forgene the, be not therfore wythoute feare neyther heape one synne vpon an other. And saye not: tussh, the mercede of the lord is great, he shal for geue me my sins, be they neuer so many. For lyke as he is merciful so goeth wrath from hym also and his indignation com- meth down vpon sinners. Make no taryng to turne vnto the lord and put not of from day to day: for soo deuly shal his wrath come, and in a time of vengeance he shal destroy y. Trust not in wicked riches, for they

Job. xii. x

and. ix. a

shall

the sonne of Syrach

That not helpe the in the daye of pu-  
nishment and wrath. Be not caried  
about with euery wind, and go not  
into euery waye: for so doth the syn- Eze. vii. 8.  
Seph. i. 6  
ner that hath a double toung. Stand  
fast in þe waye of the lord be stedfast  
in thy vnderstanding, abyde by the  
word, and folowe the word of peace  
and ryghteousnesse. Be gentle to  
heare the word, of God, that thou Jacob. i. 6.  
mayst vnderstande it, and make a  
true answer w<sup>th</sup> wisdom. Be swifte  
to heare, but slowe and pacyente in  
geuing answer. If thou hast vnder-  
standing, Chape thy neyghboure an  
answer: Yf na, lay thine hand vpon  
thy mouth: lest thou be trapped  
in an vndyscryte word, and so con-  
founded. Honoured and worship is  
in a mannes wyse talkyng, but the  
tounge of the vndiscret, is his owne  
destruccyon. Be not a prytye arcu- Leut. xix. 6  
ser as longe as thou liuest, & vse no

¶.iii. Iclaun-



The boke of Iesus  
sclaūder with thy toung. For shame  
and sorow goeth ouer the thefe, and  
an euell name ouer hym þ is double  
tongued: but he that is a preuy ac-  
cuser of other men, shalbe hated en-  
uied and confounded. Se that thou  
iustifye the smale and greate alyke.

It is a propretie of a spinner to be cwell tong-  
ged. The doctryne & good counsell of the wyse  
is to be embraced wysdome shulde be searched  
for. The prophēt therof.

Lapi.

vi.

**B**E not thy neighbours enemy  
for thy frēds sake, for whoso  
is euell shalbe the heyre of rebuke  
and dishonoure, and who soeuer  
beareth enuy and a double tounge  
offendeth. Be not proude in the de-  
uoyce of thyne vnderstandyng, least  
thy leues wyther, and thy fruyte be  
destroyed, and so thou be lefte as a  
drye tre. For a wicked soule destroy-  
eth hym that hath it, maketh hym to  
be

Rom. xii. c

the sonne of Sprich.

be laughed to scoone of hys enemyes (and byngeth him to the porcion of the vngodly.) A swete word multiplieth frends and pacifyeth them that be at variaunce, and a thankfull tounge wyll be, plenteous in a good man, Holde friendship wyth manye, neuerthelesse haue but one councelor of a thousande.

If thou gettest a frende: proue hym fyrst and be not hastye to geue hym credence. For some man is a frende, but for a tyme and wyll not abide in the day of trouble. And there is some frende that turneth to enemyte, & taketh part against the: and yf he know any hurt by þe, he telleth it out, against, some frēd is but a cōpanyon at the table, and in the daye of ned he cōtinueth not. But a sure frēde wyll be vnto the euē as thyne owne selfe & deale faithfully wth thy household folke, if þe suffre trouble &

Is

Frendes

De. xxiii. b.

and. xxx. b.

Mat. vii. a

Mat. x. b

Ecc. xxxv.

ii. a



The booke of Iesus

aduersitye he is wyth the, and hy-  
deth not hymselfe from the. Depart  
from thyne enemyes, yea and be-  
ware of thy frendes. A faythfull  
frende is a stronge defence who so  
fyndeth suche one, fyndeth a noble  
treasure. A faythful frend hath no  
pere, the weyght of golde and syluer  
is not to be cōpared to the goodnes  
of hys fayth. A faythfull frende  
is a medecyne of lyfe, and they that  
feare the Lord shall find him. Who  
so feareth the lord shall prosper  
with frendes and as he is hymi selfe  
so shall hys frend be also. My sonne  
receyue doctryue from thy youthe  
Eccle. v. 2. vp, so shalt thou fynde wysdome til  
thou be olde. Go to her as one that  
ploweth and soweth, and wayt pa-  
tiently for her good fruytes. For  
thou shalt haue but lytle labour in  
her worke, but thou shalt eat of her  
frutes ryght soone. O howe exce-  
ding

the sonne of Syrach

Dyng Charpe is wysdom to vnlearned mē: an vustedfast body wyl not remaine in her. Vnto suche she is as it were a touching stone, and he casteth her from hym in all the haste for wisdom is with him but in vayne there be but fewe that haue knowledge of her. But with thē that know her, she abydeth euen vnto the appearing of God. Geue eare, my sōne, receyue my doctryne, and refuse not my counsell. Put thy fote into her lynkes, and take her yoke vpon thy necke, bow downe thy shulder vnder her, beare her pacientlye, and be not wery of her bandes. Come vnto her wyth thy hole harte, and kepe her wayes with al thy power. Seeke after her and she shall be shewed thee and whē thou hast her, forsake her not. For at the laste thou shalt fynde reste in her, and that shall be turned to thy great ioye. Thē shall  
her

Math. vi a



her letters be a stronge defence for  
the, and her yoke a glorious raimēt.  
For the bewty of lyfe is in her & her  
handes at the coupling together of  
saluacion. Yea a glorious rayment  
is it, thou shalt put it on, & the same  
crowne of ioye shalt thou weare.  
My sonne, yf thou wylte take hede  
thou shalt haue vnderstādinge and  
yf thou wyl apply thy mynde thou  
shalt be wyse. If thou wylte bowe  
down thyne eare, thou shalt receyue  
doctrine and yf thou delight in hea-  
ryng, thou shalt be wyse: Stande  
wyth the multytude of suche elders  
as haue vnderstanding: and confēt  
vnto theyr wysdō wyth thyne harte  
that thou mayst heare al godlye ser-  
mons, and that the worthe senten-  
ces escape the not. And yf thou see  
a man of dyscrete vnderstandyng,  
get the sonne vnto hym, and let thy  
fote treade vpon the stepes of his do-  
res

The sonne of Syrach

res, Let thy mynd be vpon the commaundementes of god, and be earnestly occupied in his lawes so shal he stablyshe thi harte, and geue the wysdom at thyne owne Desyre.

We must forsake euell, and yet not iustify oure selues. The behauour of the wyll toward his wyfe, hys frende, hys chyldren his seruantes, hys father and mother, pryestes.

Capt vii.

**D**O no euell, so shal there no harme happē vnto the Depart awaye from the thyng that is wycked, & no misfortune shal medle wyth the. My sonne, Lowe no euell thynges in the sorowes of vntygntuousnes, so shal thou not reape the seuē fold. Labor not vnto man for any lordship, neither vnto the kinge for the seate of honour. Justify not thy selfe befoze god (for he knoweth thy hart) and Desyre not to be reputed wyse in the presēce of the kyng.

Make

psal. cxlii a  
Eccl. vii c  
Job. ix. a. c  
Lu xvi c b



Eccle.ii.c.

Make no labor to be made a iudge  
excepte it so were , that thou coul-  
dest myghtelye put downe wycked-  
nes: for if thou shuldeste stande in  
awe of the presence of the myghtye,  
thou shuldest fayle in geuyng sen-  
tence, Defende not the multytude  
of the cytie , and put not thy selfe as  
monge the people. Bynde not two  
synnes together : for in one synne  
shalt thou not be unpunished. Say  
not tushe , God wyl loke vpon the  
multytud of my oblacyns, & when  
I offer to the hyst god: he wyl ac-  
cept it. Be not faynte harted when  
thou makest thy prayer, nether slack  
in geuynge of almes. Laugh no mā  
to scoorne in the heuyenes of his soule  
for God (whiche seethe all thynges)  
is he that can byryng downe, and set  
vp again. Accept no lesyng against  
thy brother, neyther do the same a-  
gaynst thy frende. Use not to make  
any

1. Reg. ii. b

the sonne of Sirach

anye maner of lye: for the custome  
therof is not good. Make not many Mat. vi. 6  
wordes when thou art amonge thy  
elders, and when thou pratest, make Rom. xii. 6  
not much bablinge. Let no labory-  
ous worke be tedious vnto the, nei-  
ther the husbandrye whiche the al-  
mightye hath created. Make not  
thy boaste into the multitude of thy  
wyckednesse but humble thy selfe  
euen frome thy harte, and remem-  
ber that the wrath shall not be long  
in tarienge, and that the begaunce  
of the flesh of the vngodly is a veri-  
fyre and worme. Geue not ouer thy  
frende for any good, nor thy fayth-  
full brother for the beste golde. De-  
part not frome a dyscrete and good  
woman, that is fallen vnto the for  
thy porcion in the feare of the Lord  
for the gift of her honestye is aboue  
gold. Wher as thi seruaunt worketh Leu. xix. 11.  
truly, entreat him not euell, nor the  
hictlyng



The booke of Iesus

hierling that is faithful vnto þ. Lo  
ue a discrete seruaunt as thine own  
soule defraud him not of his liberte  
neither leue hym a pore man if thou  
haue cattell, loke well to them: and  
they be for thy profyt: kepe the. Yf  
thou haue sonnes, bryg them vp in  
nurtur & lerning and hold them in  
a w fro their youth vp, If thou hast  
doughters, kepe theyr body & shewe  
not thy face cherefull towarde them  
Marry thy doughter, and so þ shalt  
perfourme a weyghty matter: but  
geue her to a man of vnderstādyng, if  
thou haue a wyfe after thyne owne  
mind, forsak her not (but cōmit not  
thy selfe to the hateful. Honour thy  
father from thy hole hart and forget  
not the sorowfull trauayle that thy  
mother had wyth that: remenber &  
thou wast borne thozow the & how  
canste thou recōpēce the the thinges  
that they haue done for the. Feare  
the

Det. xxv. a  
Eccl. xxx. a

Ecc. iii. a  
Tob. iiii a

Deu. xli. a

the sonne of Drach

the lord with all thy soule, & honour  
his ministres. Loue thi maker with  
al thy strength, & forsake not his ser<sup>Ma. xviij.</sup>  
uauntes. <sup>b.c</sup> Feare the lord with al thy  
soule, and honour his prestes. Giue  
thē theyr porcyō of the fyrst frutes,  
and increase of the erth, lyke as it is <sup>Galat. vi b</sup>  
cōmaunded the gyue them the shul <sup>Cob. i. d</sup>  
ders, and theyr appointed offerings  
and fyrstlinges. Reache thyne hand  
vnto the pooze, that god may blisse  
the w<sup>th</sup> plēteousnes. Be lyberal vnto  
al mē liuing: yet let not but do good  
euē to thē that are Dead. Let not thē <sup>Rom. xli. b</sup>  
that wepe be wythout comfort, but <sup>mat. xxv. a</sup>  
mourne w<sup>th</sup> suche as mouene. Let it  
not greue the to vilsyte the sycke, for  
h<sup>e</sup> shal make the to be beloued, what  
so euer thou take in hand, remēber  
the end, & thou shal neuer do amisse

Agaynst thy better is no strylung. Of the deth  
of thyne enemye mayest thou not reioyce, nor  
despise thy neyghbours, nor the wordes of the  
wyse.

Capi.



The booke of Iesus  
Capi. viii.

Math. v. c  
Ecc. xiii. a

**S**tryue not wyth a myghtye  
man, least thou chaunce to fal  
into hys hādes. Make no variaūce  
wyth a ryche man least he happen  
to bring vp an hard quarel against  
the. For gold and siluer hath vndō  
many a man, yea euen the hartes  
of kigs hath it made to fal. Striue  
not wyth a man that is full of wor-  
des, and laye no styckes vpon hys  
fyr: Kepe no compayne wyth the  
vblearned, least he geue thy kyndred  
an euell reporte. Despyse not a man  
that turneth hymselfe awaye frome  
synne, and cast hym not in the teeth  
wythall: but remember that we are  
frayle euery chone. Thinke scoone  
of no mā ī his old age, for we waxe  
olde also. Be not glad of the deathe  
of thyne enemy but remember that  
we muste dye al the sorte of vs (and  
fayne wold we com into ioye) Des-  
pyse

Galat. vi. a  
II. Cor. . .

Leui. xix. g

pyse not the sermons of such elders Eccl. vi. c.  
as haue vnderstandynge, but ac-  
quaynt thy selfe wyth the wyse sen-  
tences of them: for of the thou shalt  
learne wysedome and the doctryne  
of vnderstandig, and howe to serue  
greate men wythout complaint. Go  
not from the doctrine of the elbers,  
for they haue learned it of theyr fa-  
thers. For of them thou shalt learne  
vnderstandyng, so that thou mayst  
make aunswer in the tyme of nede  
Kynde not the coles of synners lest  
thou be bzent in the fyre flames of  
theyr synnes Resyst not the face of  
the blasphemmer, that he laye not  
wayte for thy mouth. Lend not vn- Ec. xxv. 5  
to hym that is myghtyer then thy  
selfe: Yf thou ledest hym, counte it  
but losse. Be not suertye aboue thy  
power: yf thou be, then thynke suer-  
ly to pay it. Go not to law wyth the  
iudge for he wyl iudge according to



The booke of Iesus

hys own honour. Trauayle not by  
the way with him that is brynles;  
least he do the euell: for he foloweth  
hys owne wylfulness, and so shalte  
thou peryshe thowowe hys follye.

Gen. i. b, **S**tryue not with him that is angry  
and cruell, and go not wyth hym in  
to the wyldernes, for blod is nothig  
in hys syght, and where there is no  
helpe, he shal murder the. Take no  
councell at fooles, for they loue no-  
thyng but the thynges that please  
them selues. Make no councell be-  
foze a straunger, for thou canst not  
tell what wyll come of it. Open not  
thyn hart vnto euery man leaste he  
be vnthankfull to the, and put y to  
reprose.

Ps. xx. c  
Esa. iii. a  
Eccle. ix. c  
and, xxxv.  
ii, a, b

The ieoperdes of chastnes ar to be eschued.  
An old frende is to be preferred befoze a new,  
The gloze and ryches of synners. Rightuous  
men shuld be bydden to geaste. Labour is the  
chefe thyng in a worke man and wysedome in  
a Prynce.

Capit. ix.

Be

**B**E not gelouse ouer thi wife &  
 of thy bosome, that she shew  
 not some shrood poynte of wycked  
 doctryne vpon the. Geue not the po-  
 wer of thy lyfe vnto a woman, leaſt  
 she come in thy ſtrength, & ſo thou be  
 cōfounded. Lokenot vppon a wo-  
 man that is deſirous of many men.  
 leaſte thou fal into her ſnars. Use  
 not the cōpany of a woman that is  
 a player and dauncer, and heare her  
 not leaſt thou perſhe thorow her  
 entyſing, Behold not a maydē, that  
 thou be not hurt in her bewty. Caſt p 10. v a  
 not thi minde vnto harlots in anye  
 maner of thyng leaſt thou deſtroy  
 both thy ſelfe and thine heritage.

Go not about gaſing in euery lane  
 of the cytye, nether wander thou a-  
 brod in the ſtretes therof. Turne a-  
 way thy face frome a bewtifull wo-  
 mā, & loke not vpon y fatnes of o-  
 ther. Many a mā hath periſhed tho Math. v 7



The booke of Iesus

ge.iii. till a the bewty of women, for thow it  
it. Re. xi. a the desire is kindled as it were a fire  
Judith. x  
and. x. xi

An aduouterous woman shall be  
troden vnder fote as myze of euery  
one that goeth by the waye. Many  
a man wonderige at the bewty of a  
strasig woman, hath bene caste out,  
for her words kyndle as a fyze. Sit  
not with an other mannes wyfe by  
any meanes lye not wyth her vpon  
the bed, make no wordes w her at  
the wine lest thyne hart consent vn-  
to her, and so thou w thi blod fal in  
to destruccion. Forsake not an olde  
frend, for y new shal not be like him

Olde frens  
des

A new frend is new wyne, let him  
be olde and thou shalt drynke hym  
wyth pleasure. Desyre not the ho-  
noure and ryches of a synner, for  
thou knoweth not what destruccion  
is for to com vpon hym. Delyte not  
thou in the thyng that the vngodly  
haue pleasure in, beyng suer that  
the vngodli shal not be accepted vi

the sonne of Syrach.

kyll theyr graue. Kepe the frome the  
man that hath power to sleve, so ne-  
dest thou not to be afrayde of death  
And if thou comest vnto, him, make  
no fault, lest he happē to take away  
thy lyfe. Remember that thou goest  
in the midst of snares, and vpon the  
bulwarke of the cyyte. Beware of  
thy neyghboure as nyghe as thou  
canste, and medle wyth suche as be  
wyse and haue vnderstanding. Let  
lust mē by the geastes, let thy mirth  
be in the feare of god let the remem-  
braunce of god, in thy minde, and  
let al thy talking be in the cōmaun-  
dementes of the hygheste. In the  
handes of craftesmen shal the woꝝ-  
kes be cōmended so shal the pꝛinces  
of þe people in the wylde of their tal-  
king. A māful of words is perilous  
in his cite: and he that is timoraye-  
ous and past shame in talking, is to  
be abhoyred.

Ec. viii. a c  
and, xxx.  
vii, b

Deut, vi, s  
and, xi. c  
iii. Re. iii. b



The booke of Iesus  
Of kinges and iudges, pryde, & couctousnes  
are to abhoyred, Labour is praysed  
Lapi. . x

kynges  
p<sup>ro</sup>. xxix. b

iii Re. xii a

**A** Wisse iudg wil order his peo-  
ple w<sup>th</sup> dyscrecyon, & where  
a man of vnderstandyng beareth  
rule, there goth it well. As the iudge  
of the people is him selfe euen so are  
hys offycers and loke what manner  
of mā the ruler of the cite is, suche  
are they that dwel therein also. An  
vnwyle destroyeth hys people but  
where they that be in auctorite are  
men of vnderstandyng, there the  
cite prospereth. The power of the  
earth is in the hand of god, and  
when his tyme is, he shall set a pro-  
fyttable ruler vppon it, in the hande  
of god is the power of man and vpon  
the scribes shall he lay hys hou-  
mour. Remember no wronge of thy  
neighbour. And medle thou w<sup>th</sup>  
no vnrighuous workes. Pryde is  
hatefull

the sonne of Syrach

hateful before god and man and all  
wickednes of the heithē is to be ab=  
horred. Bicause of vnrighthouse De=  
lyng wꝛāg, blasphemies, and diuers Jere xlii. a.  
Deut. xlii. c.  
Dylceyt a realme shalbe translated  
from one people to an other. There is  
is nothyng worse then a couetous  
man. Why art thou proude o thou  
erth and ashes? Ther is not a more  
wycked thyng then to loue money.  
And why? such one hath hys soule  
to sell: yet is he but fylthye dounge  
whyle he lyueth. And though the  
physycyon shewe hys helpe neuer so  
longe, yet in conclusion it goethe  
after thys maner, to bay a kyng to  
morrow dead: For whē a man dieth.  
he is the heyer of serpentes, beastes  
& wormes. The beginning of mans  
pyrde is to fal away from god: and  
why? his hart is gone from his ma=  
ker, for pyrde is þe original of al sin.  
Who so taketh hold therof, shall be  
A.iiii. fylled



The booke of Iesus

fylled wyth cursynge, and at the  
last it shal ouerthrow him. Therfor  
hath the Lord brought the congregaciōs  
of the wycked to dishonour,  
and destroyed them vnto ende. God  
hath destroyed the seates of proude  
princes, and set vp the meke in their  
steade. God hath withered the ro-  
tes of the proude hethē, and planted  
the lowly amonge them, God hath  
ouerthrowen the lādes of the hethē,  
and destroyed thē out of the grounde  
He hath curled thē to wyther away,  
he hath brought them to naught,  
and made the memoꝝvall of them to  
cease frō out of the earth. (God hath  
destroyed the name of the proude;  
and lefte the name of the humble of  
mynde.) Pryde was not made for  
man, neither wrothfulnes for mens  
chyldeꝝ: the seide of man that fea-  
reth God, shall be brought to honoꝝ  
but the seide which transgresseth the  
com-

Sap̃t. vi. b

Lu. i. d. xiii

b. xviii b

Gen. xix, a.

the sonne of Syrach

commaundementes of the Lorde,  
shalbe shamed. He that is the ruler  
among the brethren is holdē in ho-  
nour amōg them, and he regardeth  
such as feare the lorde. The gloze  
of the ryche, of the honourable, and  
of the pooze is the feare of God.

Despyse not thou the iuste pooze  
man, and magnify not the ryche vn-  
godly. Great is the iudge, & mighty  
in honour, yet is ther none greater  
then he that feareth god. Unto the  
seruaunt that is discreate, shall the  
free do seruyce. He that is wyse and  
well nurtured wyl not grudg when  
he is reformed and an ignoraunte  
body shall not come to honour. Be  
not proud to do thy worke and dys-  
payre not in the tyme of aduersyte.  
Better is he that labourth & ha the  
plentuousnes of al thynges then he  
that is gorgyous and wāted bread.

My sonne, kepe thy soule in me-  
kenes



The booke of Iesus

Who shal iustify him & synneth a-  
gainst himself, who wil honoz him  
dishonoureth his owne life. The po-  
re is honozed for his faythfulnes &  
truth, but the ryche is had in repue-  
tacyon, because of hys goodis. He  
that ordereth hym self honestly in  
pouerte. How much more shal he be-  
haue hym self honestly in ryches.  
And who so ordereth him self vnho-  
nestly in riches, how much more shal  
he behaue hym self dishonestly in  
pouerte.

The prayse of humilite. After the outwarde  
aperaunce ought we not to iudge. Of heede &  
rache iudgemēt. The ryche is not without of-  
fence. All thinges come of god. All men are not  
to be brought into thy house.

Capl. xi.

Gen. xii, f.  
Dan i, vi, a

**T**he wisdom of him & is brought  
low, shal lift vp his heed, & shal  
make him to sit amōg greatnē. Cō-  
mēde not a man to his beuti, neither  
despise a mā in is vter aperāce. The  
bee

the sonne of Syrach.

hee is but a small beast among þe foule Actu. xii. 16  
les yet is her frute exceeding swete.

Be not proud of thy rayment & exalt  
not thy selfe, in the day of thy honor  
for the workes of the hiest onely are  
wonderful, yea glorious, secret, and 1. Me. xv. 12  
vnknowen at his workes. Many tira  
tes haue bene fayne to lytte downe  
vpon the earth, and the vnlíkelye  
hath worne the crowne.

Many mighty men haue ben brought Deu. xii. 16  
low, and the honorable haue bene and. viii. 16  
deliuered into other mens handes. Iosu. vii. 1  
and xx. 1  
pro. xviii. 1

Condemne no man befoze thou haste  
tryed out the matter, and whē thou  
hast made inquisition, the reformation is  
ryghtuously. Geue no sentence be  
foze thou haste heard the cause but  
fyrst let me tell oute theyr tales.

Strive not for a matter þe toucheth  
not thy selfe, and stande not in the  
iudgement of synners. By some Mat. xix. 1  
medle not with many matters: and if 1. Tim. vi. 1  
thou



the sonne of Syrach

Pro. x. c.

thou wilt be ryche, thou shalt not ge-  
it, and thought thou reneest thy way  
afore: yet shalt thou not escape.

Job. xlii. c.

Ther is some man that labourerth,  
and the more he wepeth hym selfe,  
the lesse he hath. Agayne, some man  
is slouthfull, hath nede of helpe, wa-  
teth strength & hath greate pouertie  
and gods eye loketh vppon hym to  
good, setteth hym vp frome his low  
estate, and lyfteth vp hys heade, so  
that manye men merueyll at hym,  
and geue honour vnto God. Pros-

Job, l. c.

Eze. xxviii.

a

perite and aduersite, life and death,  
pouertie and rychesse come of the  
Lord. (Wisdom, nurtour, and know-  
lege of the law are wyth god: loue,  
and the wayes of god are wyth him  
Errour and darknesse are made for  
synners: and they that exalte them-  
selues in euell, waxe old in euell.

The gyft of God remaineth for the  
ryghtuous and his good wyll shal  
haue

the sonne of Syrach.

haue prosperite for euer. Some mā <sup>Luc. xii. b</sup>  
is riche by liuing nypgardiye, & that  
is the porcion of the reward in that <sup>Luc. xii. e</sup>  
he sayth: now we haue I gotten reste,  
and now wyll I eate and drynke of  
my goodes my selfe alone. And yet  
he cōsidereth not that the tyme draweth nye  
(a death approached) that he must leaue al these thinges vnto  
other mē, and dye him selfe. Stand  
thou faste in thy couenaunte and  
exercise thy selfe therein, and remaine  
in the worke vnto thy age. Cōtinue  
not in the works of sinners but put  
thy trust in god, and bide in thine  
estate: for it is but an easy thyng in  
the sight of god to make a poze mā  
rych and that sodenly. The blessing  
of god hasteth to the rewarde of the <sup>D</sup>  
ryghtuos, and maketh hys fruytes  
soone to flourish and prosper. Saye  
not: what helpeth it me? & what shal  
I haue the whyle? Agayn saye not  
I



Ec. xviii. c

I haue thought, how can I waite?  
 When thou arte in welfare, forget  
 not aduersitie: and when it goethe not  
 wel with the, haue a good hope that  
 it shalbe better. For it is but a smal  
 thyng vnto god in the day of death  
 to reward euerye man accordyng  
 to his wayes. The aduersitie of an  
 houre maketh one to forget all plea-  
 sure: and when a manne dyeth, hys  
 workes are dyscouered. Prayle no  
 body before hys deathe, for a man  
 shal be knowe in his childre. Bring  
 not euery man into thyn house, for  
 the disceytfull layeth wayte diuersly.  
 ¶ Like as a partrysh in a maunde, so  
 is the harte of the proud: & like as a  
 spy, that loketh vpon the fal of his  
 neyghboure. For he turneth the good  
 vnto euell, and sclaundereth the cho-  
 sen. Of one spatke is made a greate  
 fyre (and of a dysceytfull man, is  
 blood increased) and an vngodly  
 man

the sonne of Syrach

man layeth waite for bloode. Beware of the Deceyfull, for he ymagineth wycked thynges, to byrge the into a perpetual shame. If thou takest an aleaunt vnto the, he shall destroy the in vnquietnes, and dye the from thy wayes.

Vnto whō we ought to do good  
Enemies ought to be escheued.

Capit. xii.

**W**hen thou wilt do good, knowe  
to whome thou doest it, and so  
shalt thou be greatly thanked  
for thy benefites.

Do good vnto the ryghtuous  
and thou shalt finde great rewarde  
though not of hym: yet (no doubt)  
the lord hym selfe shall rewarde the.  
He standeth not in a good ease that  
is alway occupied in euell, and ge-  
ueth no almes: for the best hateth  
the synners, and hath mercye vpon  
the that shew þe works of repētance

Galat. vi. a  
Timo. v. a

Ecce



The booke of Iesus

Geue thou vnto suche as feare god  
and receiue not a sinner. As for the  
vngodly and synners, he shall reco  
pence vengeance vnto them, and  
kepe them to the day of wrath. Giue  
thou vnto the good and receiue not  
the synner: do well vnto hym that  
is lowly, but geue not to the vngod  
ly. Let not the breade be geuen hym  
that he be not mightie then thy selfe  
therin: For so shalt thou receyue  
twyse as much euell, in al the good  
that thou dost vnto hym. And whi?  
the highest hateth sinners, and shall  
rewarde vengeance to the vngod  
ly. In prosperyte, a frende shall not  
be knowen, and in aduersyte, an e  
nemye shall not be hyd. For when a  
man is in welth, it greueth hys ene  
myes: but in heuynes and trouble  
13 a man shall know his frend. Trust  
neuer thyne enemye, for lyke as an  
pzon cutteth, so doth his wickednes  
and

the sonne of Syrach

and thoughte he make much crow-  
chyng an knelyng, yet kepe wel thy  
minde, and beware of him. Set him  
not by the, neither let him lye at thy  
ryght hand: leaste he turneth hym,  
get into thy place, take thy rowme  
and seke thy seat, and so thou at the  
laste remember my wordes, and be  
pycked at my saynges.

Who wil haue pitie on the charme,  
that is stynged of the serpēt, or of al  
such as com nie the beasts: Euen so  
is it w hym that kepeth compagne  
wyth a wycked man: & lappeth hun-  
selfe in his syns. For a season wil he  
byde w the, but if thou stōble he ta-  
ryeth not. An enemy is swete in his  
lyps, & ymagineth dysceyte in his  
hert, to thow þ into þ pit: ye he can  
wepe w his eyes, & if he may fynde  
oportunitie: he wyll not be satysfied  
with blod yf aduersite com vppō the,  
thou shalt finde him there fyrst and

Ecce. xii. b.

X. l.

thoughte



The booke of Iesus

though he pretende to do the healpe  
yet shall be vndermyne the, he shall  
make hys head, and clap his handes  
ouer the for very gladnes & whyle  
he maketh many wordes he shall dis-  
gyle his countenance.

The companies of the proude, and of the riche  
are to be eschued. The loue of God . Lyke do  
company with their lyke.

Capi xiii

**W**ho so thoucheth pitche shall be  
defiled wythal: and he y is fa-  
miliar wyth the proude, shall  
cloth him self w pride. He taketh a  
burthen vpon hym, y accompanethe  
a more honorable mā then hymself.  
Therefore kepe no familiarite wyth  
one that is richer the thy selfe. How  
agree the kettell and the pottle toge-  
ther: for if the one be smittē against  
the other it shall be broke The ryche  
dealeth vnrightheouslye, and thiete-  
neth wythall but the poore beynge  
oppressed & wrogfully dealt withal  
suffreth

the sonne of Syrach.

suffereth scarcenesse, and geueth  
fayer wordes, yf þ he for his profite  
he vseth the: but yf thou haue no  
thyng, he shall forsake the. As long  
as thou haste anye thyng of thyne  
owne he shall be a good felowe wyth  
the: yf he shall make the a bare man  
and not be sozry for the & if he haue  
nede of the, he shall defraud the: and  
(wyth a pryuy mocke) shall he put  
the in an hope, and geue the al good  
wordes, and sai: what wantest thou?  
Thus shall he shame þ in his meate  
vntyll he haue supte the cleane vp  
twyse or thysse, and at the last shall  
he laugh the to scozne. Afterwarde  
whē he seith that thou hast nothing  
he shall forsake the and shake hys  
head at the. (Submyt thy selfe  
vnto God, and wayte vppon hys  
hande. Beware that thou be not  
dysceaued and broughte downe in  
thy synplenesse. Be not to humble

¶.ii.

in



The booke of Iesus

in thy wisdom: least when thou arte  
brought lowe, thou be dysceayued  
thorowe folyshnes, if thou be called  
of a myghty man, absent thy self so  
that he calthe to hym the more ofte.  
Desyre not thou vnto hi, that thou  
be not shut out: but go not þ̄ fatre  
of leste he forget the. Withdrow not  
thy selfe from his speech, but beleue  
not hys many wordes. For wyth  
much cōmunicacion shall he tempte  
the, and (wyth a preuy moke) that he  
question the of thy secrets. The vn-  
merciful minde of hys shall marke  
thy wordes, he shall not spare to doo  
the hurt, and to put the in pryson.

Beware, and take good hede to thy  
self, for thou walkest in peryl of thy  
ouerthrowinge. Nowe when thou  
hearest his wordes make þ̄ as though  
thou werst in a dreame and wake vp  
Loue god al thi life long, & call vpo  
him in thy neede. Every beast loueth  
hys

The sonne of Syrach.

hys lyken euen so let euery mā loue  
his neighbour. Al flesh will resort to  
thyr lyke, and euery man wyl kepe  
cōpany w̄ suche as he his hym selfe  
But as the wolfe agreeth w̄th the ii. Cor. vi c  
lambe, so doth the vngodlye w̄ the  
righteous. What fellowship shulde  
an holy man haue with a dog. How  
can the ryche and the poore agre to-  
gether: The wyld Ass is the Lions  
praye in the wyldernes, euen so are  
poore mē the meate of the ryche Like  
as the proude may not awaye w̄th  
lowlines, euen so do the ryche abhor  
the poore, yf a rich mā fall, his frēds  
set hym vp again: but whē the poore  
falleth, his acquaintance for sake  
hym. If a ryche man fall into any er-  
roure, he hath manye helpers he spe-  
keth proud words & yet men iustify  
him. But yf a poore mā go wrōg he  
is punished: ye though he speke wise-  
ly yet can it haue no place. Whē the  
ryche



The boke of Iesus  
rich man speaketh, euery body holdeth  
his tounge: and looke what he  
sayth, they praise it vnto the clouds  
But if the poore mā speake they saye  
What felow is this? And if he do a  
myse they shall destroye hym. Ry-  
ches are good vnto him that hath no  
sin in his conscience, and pouertie  
is a wicked thing in the mouth of  
vngodly. The hart of mā chaūgeth  
hys countenance, whether it be in  
good or euil. A cheerful countenance  
is a tokē of a good harte, or els it is  
an harde thing to knowe by thought

The offence of the tounge. Mā is but a vayne  
thyng. Happy is he that continueth in wisdom  
Lapi. xlii

**B**lessed is the man by whom  
a he hath not  
fallen in word of his mouth  
And is not pricked with the consi-  
cience of syn. Happy is he that hath  
no heuines in his mynde and is not  
fallen from his hope. It becometh  
not a couetous man and a niggarde

the sonne of Syrach.

to be ryche, and what shoulde a niggard  
garde do wyth golde. He that wyth  
all hys carefulnes heapeth together  
vnrighthuouly, gathereth for other  
folks & another mā shal make good  
chere wyth hys gooddes. He that is  
wicked vnto hymselfe, how shoulde  
he be good vnto other mē, & how cā  
such one haue anye pleasure of hys  
goodes: Ther is nothyng worse thē  
when one dysfaouureth hym selfe,  
and this is a reward of hys wycked  
nes. If he do anye good, he doth it  
not knowyng therof, and agaynste  
hys will, and at the last he declareth  
hys vngraciousnes, A niggard hath  
a wycked eye, he turneth away  
hys face: & despiseth his owne soule  
A couetous mans eye hath neuer  
proughe in the porcyon of wycked  
nes, vntyll the tyme that he whys-  
ther away, & haue lost his own soul  
A wycked eye spareth bread & there

Pro. xviii. c

Ecc. i. a

B

E. iiii.

is



The booke of Iesus

is scatſenes vpon his table. My ſon,  
do good to thy ſelf of that thou haſt  
and geue the lorde is due offerings.  
Remember that death tarpyeth not,  
and how that the couenaunt of the  
grave is ſhewed vnto the: for the co  
uenaunt of this world ſhall die the  
death. Do good vnto thy frende be  
fore thou dye: and accordyng to thy  
habylite reach out thynne hande and  
geue vnto the poore. Be not dyla  
pointed of the good day, and let not  
the porciõ of the good day, ouerpas  
the. Shalt thou not leaue thy tra  
uayles and labours vnto other mē.

In the deuyding, of the her ſtage,  
geue and take, & ſanctify thy ſoule.  
Woꝛke thou ryghtuouſnes before  
thy death, for in the hell there is no  
meate to fynde. All fleſh ſhal fade  
away lyke graſſe, & like a floꝛiſhing  
leaſe in a grene tree. Some growe  
ſome at caſt downe: euē ſo is the ge  
neracion

Ecc. iiii.

Tob. iiii. b

Luc. xvi. b.

Psal. xi. a

1. Pet. i. d.

James. i. b

the sonne of Syrach.

heracion of flesh and blood, one cō-  
mitted to an end, an other is bozne,  
All transytorpe thynges shal fayle &  
at the laste, and the workes thereof  
shal go withal. Eueri chosen worke  
shalbe iustified, and he that medleth  
wythal, shal haue honoure therein.  
Blessed is the man that kepeth hym  
in wysdom, and exercyseth hym self  
in vnderstanding, & with discrecion  
shal he thinke vpon the for knowleg  
of god. Whiche cōsidreth the wayes  
of wisdom in his hart, hath vnder-  
standing in her secretes, goeth after  
her (as one that seketh her oute) and  
cōtynueth in her wayes. He lokethe  
in at her windowes and harkeneth  
at her doores. He taketh hys reste be-  
syde her house, & fasteneth his stake  
in her walles. He shal piche his tēte  
vnto her hand, and in his tente  
shal good thinges rest for euermore  
He shal set hys chyldren vnder here  
coue-



The booke of Iesus  
couertyng, and shal dwell vnder her  
braunches, Under her couertynge  
shall he be defended from the heate  
and in her glory shal he rest.

The goodnesse that foloweth hym which fea-  
reth god, god reiecteth & casteth of the synnes,  
god is not the authoz of euell.

Capt. x.

**T**Hat feareth God, wyll do  
good: & whoso kepeth y<sup>e</sup> law,  
shal obtayne wysdom. As an  
honorable mother shal she mete him  
& as a virgin shal she receiue hym.  
With the bread of lyfe and vnder-  
standing shal she fede him, and geue  
him the water of wholsome wysedō  
to drynke, yf he be constaunt in her,  
he shall not be moued: & yf he holde  
hym faste in her, he shall not come  
to confusyon. She shall brynge  
hym to honour amonge his neygh-  
bours, and in the myddest of the cō-  
gregation shal she open his mouth,  
With the spirit of wisdom & vnder-  
standing

Ma. iiii. a  
Joh. iiii. a

the sonne of Sirach

standing shal she fyl hym and cloth  
him wyth the garmēt of gloꝝy. She  
shal heape the treasure of mytth and  
ioye, vpon him & geue him an euerla  
styng name to heritage, folish men  
wyl not take hold vpon her: but such  
as haue vnderstāding wyl mete her  
(folpsh mē shal not se her) for she is  
far fro pryde and decept. Men that  
go about w<sup>ch</sup> lies wyl not remember  
her but men of truth shal be found  
in her, and shal prosper euen vnto  
the beholding of god. Praise is not  
seniely in the mouth of the vngodly  
for he is not sent of the lord. For of  
god cometh wisdom, & the praise  
shal stande by the wysdom of God,  
and shalbe plentuous in a faythful  
mouth, and the lord shal geue her  
vnto him. Say not thou. It is the  
Lordes faute that I am gone by  
for þ<sup>e</sup> shal not do þ<sup>e</sup> thinge that god  
hateth. Saye not þ<sup>e</sup>: he hath caused  
me



The booke of Iesus

Gen. 8.

Iere. li. 6.

to do wrong, for he hath no nede of  
the vngodly. God hateth abhomy-  
nation of erreure, & they that feare  
god wyl loue none such. God made  
mā frō the beginning, and left hym  
in the hand of his councel. He gaue  
hym hys commaundementes and  
preceptes: yf thou wilt obserue the  
cōmaundementes, and kepe accep-  
table faithfulness for euer, they shal  
preserue the. He hath set water and  
fyre before the, reach on thynne hand  
vnto which thou wylt. Before man  
is lif and death, good and euell: loke  
what hym lyketh, shalbe geuen him  
For þe wysdom of god is greate and  
myghte in power, and beholdeth al  
men continually. The eyes of the  
Lord ar vpon them that feare hym  
and he knoweth all the workes of  
man. He hath commaunded no man  
to do vngodlye, neyther hath he ge-  
uen any man space to synne.

Of

the sonne of Sirach

Of vnhappye and wycked chyldezen. No man  
can hyde hym selfe from God. An exhortacion  
to the receyuing of instruction,

Lapi.

xvi

**D**Elyte not thou in the multi-  
tude of vngodly chyldezen, &  
haue no pleasur in the, if they feare  
not god. Truste not thou to theyze  
lyfe, and regard not theyze labours:  
for one son that feareth god, is bet-  
ter then a thousand vngodly. And  
better it is for a man to dye without  
chyldezen, then to leaue behynde him  
such chyldezen as are vngodli. For he  
one that hath vnderstanding, maye  
a whole cite be vpholdē but though  
the vngodly be many, yet shal it be  
wasted thorow the many such thin-  
ges hath mine eye seene, and greater  
thynges then these haue I hearde  
wyth myne eares. ¶ In the congre-  
gacyon of the vngodlye, shall a fyre  
burne, and among vnfaythful peo-  
ple

Ecc. xxi. b  
15



Gen. .vi a ple shal the wꝛath be kyndled, The  
 old gyautes obtayned no grace for  
 theyꝛ syns, whychē were destroyed,  
 trusting to theyꝛ owne strength. Ne  
 ther spared he them among whome  
 Noth whiche was a straunger, but  
 smot thē and abhored them because  
 of theyꝛ pꝛyde of theyꝛ words. He had  
 no pytie vpon them, but destroyed  
 all the people that were so stoute in  
 synne. And for so muchē as he ouer-  
 and. xlv f saw not the syxt hundredeth thousand,  
 that gathered them selues together  
 in the hardnes of theyꝛ hart: it were  
 metuell yf one beyngē harde necked  
 Eccle. vii a. shuld be fre. For mercy and wꝛathe  
 is with him: he is both mighti to for-  
 geue & to poure out displeasur. Like  
 as his mercy is great, euen so is his  
 punishment also he iudgeth a man  
 accordig to his works. The vngod-  
 ly shal not escape in his spoyle, and  
 the longe pacience of hym that we-  
 weth

with mercy shal not hyde behynde.  
 All mercy shal make place vnto e-  
 uery mā accordinge to the worthy-  
 nesse of hys workes: and after: the  
 vnderstanding of hys pylgrimage.  
 Say not thou: I wyl hyde my self  
 from god, for who wyl thynke vpon  
 me fro aboue. I shal not be knowē  
 in so greate a heape of people for  
 what is my soule amōg so many cre-  
 atures? Behold, the heauen, yea the  
 heauē of heauēz the depe, the earth  
 and al that ther in is shalbe moued  
 at his presēce: the mountaynes, the  
 hylles, and the foundacyons of the  
 earth shal shake for feare when god  
 visyteth them. These thynges doth  
 not hart vnderstand, but he vnder-  
 stādeth euery hart, & who vnderstā-  
 deth hys wayes: No man seyth hys  
 stormes, and the moost parte of his  
 workes ar secrete. Who wyl declare  
 the workes of hys ryghtuousnesse



oz who shall be able to abyde them:  
For the couenaunt is far from some  
and trying out of them is in the end  
He that is humble of hert, thinketh  
vpon such thynges: but an vnwyle  
& erroneous man casteth his mind  
vnto folysh thynges.

**D** My sonne, hearken thou vnto me,  
and learne vnderstāding, & marke  
my wordes wyth thyne hart. I wyl  
geue the a sure doctryn, and plainly  
shall I instructe the (marke my wor-  
des then in thyne harte for in rygh-  
tuousnes of the spyrte do I speake  
of þ̄ wōders that God hath shewed  
among hys wordes from the begin-  
nyng. And in the truth do I shewe  
the knowledge of hym.) God hath  
sette hys works in good ordre from  
the begynnyng, and parte of them  
hath he sūdred frō þ̄ other. He hath  
garnysshed his workes from euer-  
lastyng, and theyr beginnynges, ac-  
cordinge

the sonne of Syrach

cordyng to theyr generaciōs. None  
of them hundred an other, neyther  
was any of them dysobediente vnto  
his words. After this, god loked vp  
on the earth, & filled it w<sup>th</sup> his goods  
w<sup>th</sup> al maner of lyuyng beasts  
hath he couered the gounde, & they  
al shal be turned vnto earth againe

The creatiō of mā, and the goodnes that god  
hath done vnto hym Of almes & repentaunce.

Capt. xvii.

**G**od shapē mā of the earth, & Gen. i. d.  
made him after hys owne y<sup>m</sup>  
mage & turned hym vnto earthe a-  
gayne, & clothed him with his owne  
strength. He gaue hym the number  
of dayes and certayne time, y<sup>e</sup> and  
gaue him power of the thinges that  
are vpon earth. He made all flesh to  
stande in awe of hym, so that he had  
the dominion of all beastes and  
fowles. He made out of hym an hel-  
per lyke vnto hym selfe, and gaue  
P. i. them



The boke of Iesus

Gen. .ii. d. them dyscrecyon and tounge, eyes  
and eares, and a hart to vnderstand,  
and fylled them wyth instruccyon  
and vnderstandyng. He created for  
them also the knowledge of hys spy  
ryte fylled theyr hartes wyth vnder  
standing, and shewed the good and  
euel. He set his eye vpon their hartes  
declaryng vnto them his great and  
noble works: that they shuld prayse  
hys holy name together, reioyse of

Exod. .xx. a  
Deu. .xt. b.  
and .iii. c

his wonders, & be tellig of hys noble  
actes. Be syde thys he gaue the in  
struccyon, & the law of lyfe for an he  
rytage. He made an euertlastyng co  
uenaunt w<sup>th</sup> them and shewed them  
his righteousnes & iudgmen<sup>t</sup>s. Thei  
saw hys glory wyth theyr eyes, and  
theyr eares hard the maiestye of his  
voyce. And he sayde vnto them: be  
ware of all vnrighteous thyngs he  
gaue euery man also a commaunde  
ment concernyng hys neyghbour  
Theyr

the sonne of Syrach.

Theyr wayes are euer before hym, Ro. xiii. a.  
and ar not hid frō his cies. He hath Dut. iii. c  
and. x. c

set a rulet vpon euerye people, but

Israel is the lords porcion. Al they

workes are the sunne, in the sighte

of god and his eyes are alway loo-

kynge vpon theyr wayes. All theyre

vnrightuousnes ar manifeste vnto

hym, and al theyr wyckednes are o-

pen in his syght. The mercie that

a man sheweth, is as it were a purse

with him, & the grace that is geuen

to man preserveth hym as the apple

of an eye. At the laste shal he awake

and reward euery mā vpon his hede

and shal tourne them together into

the nethermost part of the earth.

But vnto them that wyl repent, he

hath geue the way of righteousnes.

As for such as be weake, he comfor-

ted them, suffered them and sendeth

them the porcion of the verpte. ¶

Turne the vnto the Lord forsake the

V.ii synnes

Ro. xiii. a.  
Dut. iii. c  
and. x. c

Ecc. xxi. a

ma. xxi. c

Actu. iii. c



The booke of Iesus

Psal. vii. a  
Eccl. x. viii. d

synnes, make thy prayer before the  
Lorde, do the lesse offence, tourne a-  
gayne vnto the lorde, forsake thyne  
vnrighuousnesse, be an vtter e-  
nemye to abhominacion, learne to  
know rightousnes & iudgments of  
god stād in the porciō þ is set forth  
for the, and in the prayer of the most  
hye god, go in the porciō of the hole  
world, with such as be lyuinge and  
geue thanks vnto god. Who wyll  
praise the lord in the hyl? Abide not  
thou in the erreure of the vngodly,  
but geue hym thanks before death.  
As for the dead thankfulness per-  
meth frō him as nothinge. Geue thou  
thanks in thy lyfe, ye whyle thou  
art lyuyng & whole shalt thou geue  
thanks and praise god and reioyce i  
hys mercy. How greate is the lo-  
uing kyndnes of the Lorde, and his  
mercifull goodnesse vnto suche as  
turne vnto him, For al things may  
not

the sonne of Synach

not be in man, & why the son of mā,  
is not immortall, & he hath pleasure  
in þe vanite of wyckednes. What is  
more cleare then the sonne? yet shall  
it fade. Or what is more wicked the  
the thing that flesh & bloode hath y=  
magyne and þe same shall be repro=  
ued: The lord seith the power of the  
hye heauen and al are but earth and  
ashes.

The meruelous, workes of god. The misery &  
wretchednes of man. Agaynst god ought we  
not to complayn. Whar must we, continually.

Cap

xvii

**H**E þe liueth for euermore, ma=  
de al things together, god on  
ly is righteous & remaineth a

Gen. i. a

psal. c. v. a

Ec. xlii. v.

victorious king for euer. Who shall  
be able to expresse þe works of hym?  
Who wyl seke out þe ground of his  
noble actes. Who shall declare the  
power of his greatnes? Or who  
wil take vpon hi to tel out his mercy  
As for þe wonderous workes of the

P.iii.

Loꝛde



lord ther may nothing be taken fro  
them, nothings maye be put vnto  
thē, neyther maye the ground of thē  
be found out. But when a mā hath  
done his best, he must begyn again  
and whē he thynkethe to be come to  
an end he muste go agayn to his la

Psalm 138  
16  
at Pet 116

bour. what is mā wher to is he wroꝝ  
thy what good or euell cā he do. If y  
number of a mans dayes be almost  
an hundreth yere, it is much. Lyke  
as the drops of rayne are vnto the  
sea, and as a grauell stone is in com  
parison of the sand: so are these few  
yeres to the dayes of euerlastyng.

Therefore is the lord patient wyth  
them and poureth oute hys mercede  
vpon them. He sawe and perceyued  
the thoughtes and ymagynacyons  
of theyꝝ harte, that they were euell:  
therfore heaped he vp hys mercifull  
goodnes vpo thē, & shewed them y  
way of rightousnes. The mercy of a  
man

the sonne of Sirach

man hath, reachde to hys neyhoure:  
but the mercy of god is vpon al flesh  
He chaſtereth he teacheth & nurtu-  
reth: yea euen as a ſhepeheard tur-  
neth agayne his flocke: ſo doth he al  
thē that receiue chaſtening, nurture  
and doctrine. Mercyfull is he vnto  
thē that ſtand in awe of hys iudge-  
mētes. My ſon whē thou doſt good  
make no grudgyng at it, & whatſo-  
euer thou geueſt ſpeake no diſcōfor-  
table words, ſhal not þe deſue cole þe  
heate: euen ſo is a worde better thē a  
gyft. Is not a frendly word a good  
honeſt gyft: but a gracious mā ge-  
ueth thē both. A ſole ſhal caſt aman  
in the teethe and to rughlye: and a  
gyft of the nygarde putteth out the  
eyes. Set þe our righteouſnes before  
thou come to iudgemente. Learne  
before thou ſpeake, & go ſo philike  
or euer thou be ſycke examen iudge  
thy ſelf before þe iudgemēt com and

Eſa. xlv. a

ⓧ

pro xviii. a

b. xrb. c

Ecc. xii. b

i. Cor. xi

V. iiii,

ſo



The booke of Iesus

so shalt thou find grace in the sight  
of god. Humble thy selfe afore thou  
art sycke, and in tyme of thy disease  
shew thy conuersacyon, Let not to  
pray alway, & stande not in feare to  
be reformed vnto death, for the re-  
ward of god endureth for euer. Be-  
fore thou prayest, prepare thy soule  
and be not as one that tepted God,  
Thinke vpon the wrathful indig-  
nacion that shalbe at the ende, and  
the houre of vengeance whē he shall  
turne away his face, whē thou hast  
ynough: remēber the time of hūger:  
and whē thou art riche, thinke vpon  
the tyme of pouerie & scarsnes. Fro  
the mourning vntyll the euenynge  
the tyme is chaunged, and al suche  
thynges at sone done in the sight of  
god. A wyse man feareth god in all  
thynges, and in the dayes of trans-  
gression he kepeth him selfe fro syn.  
A discrete mā hath pleasure in wyl-  
dom

Lu. xvi. a  
Tessa. vi. c

Eccle. xi. d

the sonne of Syrach.

Dom, and they that fyndeth her, ma-  
keth muche of her. They that haue  
had vnderstāding, haue delte wisely Rom. vi. 6  
in wordes, haue vnderstand þ truth and. xii. c.  
and rightuousnes, and haue sought  
out wise sētences & iudgements. Fo-  
low not thy lustes, but turne the frō  
thyne owne wyl. For yf thou geuest  
thy soule her owne desyres, it shall  
make thyne enemyes to laugh the  
to scorne. Take not thy pleasure in  
greate voluptuousnesse, and medle  
not to much wale. Make not to gret  
chere of the thyng that y hast won  
by auātage lest thou fall into po-  
uerte & haue nothing in thy purse.

Wise and whordam bryngeth to pouerty. In  
thy wordes must thou vse discreciō, The diffe-  
rence of the wysdom of god and man wherby  
thou mayst know what is in a man. Correctiō  
must be used wythout anger.

Capit. xix

**A** labouring man that is geue  
vnto drunkenesse, shall not be  
rych



The booke of Iesus

Gen. xix. g  
ii. Re. xi. a

rych, and he that maketh not muche  
of smal thinges: shal fal bi litle and  
lytle. Wyne and wemē make wyse  
men rennegates: & put men of vn-  
derstanding to reprofe: & he that ac-  
cōpanieth aduouterers, shal becōe  
a wicked man. Mothes & wormes  
shal haue him to heretage, ye he shal  
be set vp to greater exāple, and hys  
soule shalbe toted out of the nōber

Iosu. xxi c

He that is hasty to geue credence, is  
lyght mynded: and dothe agaynste  
hym selfe. Who so rioyceth in wic-  
kednes shal be punyshed: he that  
hateth to be reformed, hys lyfe  
shalbe shortened and he that abhor-  
red bablyng of wordes, quenchethe  
wyckednes, He that offēdeth agāst  
his own soule, shal repēt it: & he þe  
iofseth i wickednes, shalbe punyshed

Reherse not a wicked and churlish  
worde to wyse, and thou shalte not be  
hindred. Shew thy secretes neither  
to

to frend nor to fo, and if thou haste  
offended, tel it not out. For he shall  
hecke vnto the and marke the: and  
whē he findeth oportunitie, he shall  
hate the (and so shal he be alway a-  
bout the) if thou hast heard a worde Ec. ix. 11, 12, 13  
and. xviii. 13  
against thencibour, let it be dead w  
in the: & be sure, thou shalte haue no  
harne thety. A sole trauayleth w  
a word like as a womā that is pay-  
ned with yearing of a chld Like as Luc. xix. 17  
Ma. x. 11  
an arrow shot in a doggis thygh, so  
is a word in a foles hart. Tell thy  
frend his faut lest he be ignoraūt. &  
say. I haue not done it, or if he haue  
spoken, that ye do it no more. Re-  
proue thy neyghbour, that he kepe  
hys toung, and if he haue spoken,  
that he say it no more. Tell thy ney-  
bour hys faute for oft tymes an of-  
fence is made, and geue not credēce  
to euery worde. A man falleth some  
time with his toung, but not w hys  
wyl



The booke of Iesus

**Ecc. xlii. a** **wyl.** For what is he, that hath not  
**and. xxb. a** offended in his toung. Geue thy ney-  
**Jams. iii b** bour warninge, befoze thou threate  
hym, & geue place vnto the lawe of  
the lord. The feare of god is al wis-  
dom, and he that is a righte wise mā  
kepeth the lawe. As for the doctryne  
of wickednes, it is no wisdom, and the  
prudence of synners is no good vn-  
derstanding: it is but wickednes and  
abhomination and blaspheming of  
wisdom. A simple man of smal vn-  
derstanding that feareth god, is bet-  
ter then one that hath much wysdōe  
and trasgresseth the law of the hiesse  
**D** A crafty suttel man can be wise, but  
he is vnrighuous, and with gyftes  
he wresteth the open and manysfeste  
law. A wycked man cā behaue him-  
selfe hūble, and can douke with his  
head, & yet is he but a deceiuer with-  
**in.** He hydeth his face, and dysguy-  
**Mat. vi,** seth it: and because he shulde not be  
known

the sonne of Syrach

known: he preventeth the . And  
thought he be so weake that he can  
do the no harme, yet when he maye  
find oportunitie, he shal do som euil  
A man may be known by hys face  
& one that hath vnderstāding maye  
be percepued by the lōke of his cō-  
tenaunce. A mans garment, laugh- Ecc. xxxi. c  
ter, and goynge, Declare what he is

Of correccion and repentance of the gyfte of  
the wyse man and of the foole, lxxv.

La.

xx.

**S**ome mā reproveth his ney Ecc. xxxi. d.  
bour oft times, but not i due  
season. Agayne, some man holdeth  
hys tounge & he is wise & discret. It  
is much better to gyue warning &  
to reprove thē to beare euil wyl: for  
he that knowelegeth hym self opely  
shalbe preserved from hurt and de-  
struction. Lyke as when a gelded  
man thorow desyre and lust defileth  
a mayden, even so is it wpyth hym  
that



The booke of Iesus

that vseth violence: & vnihtuous  
in the law, ¶ how good a thinge is  
it, a man that is reprovēd, to shewe  
openly his repentaunce, for so shalte  
thou escape wylful syn. Some mā  
kepeth silence, & is foude wyse: but  
Eccl. iiii. d he is not ashamed what he sayth,  
Eccl. xxxii. d is hatifull. Some man holdeth hys  
tounge because he hath not the vnderstandyng of lāguage: and some  
man kepeth silence, waytynge a cō-  
uenient time. A wise man wyl holde  
hys tounge tyl he se oportunitie, but  
a wanton and vndiscrete body shal  
regard no time. He that vseth many  
woordes shal hurte his owne soule  
and he that taketh auctorite vpon  
hym vnihtuously: shalbe hated  
some mā hath oft tymes prosperitie  
in wicked thynges, Agayne, some  
mā getteth muche, and hath harme  
and losse. Ther is some gyft that is  
nothing worth. Again ther is some  
gyfte

the sonne of Syrach.

gyfte, whose rewarde is double:

Some mā getteth a fall for beyng  
to proude, and some cōnieth to wor-  
shyp from lowe estate, Some man Ec. xviii. a

byeth much for a litle pryce & muste  
praye for it seuen fold. A wyle man  
wyth his workes maketh hym selfe  
to be loued, but the fauours of foo-  
les shalbe poured out. The gyft of  
the vnwyle shal do the no good: for  
hys eyes ar seue folde, He shal giue  
lytle: and say he gaue much he ope-  
neth hys mouthe, and cryed oute, as  
it were one that cryeth out wynde.

To day he lēdeth, to morow asketh  
he agayne, and suche a man is to be  
hated. The foole saythe: I haue no  
frende, I haue no thanke for all my  
good dedes ye euen they that eate  
my bread, speake no good of me. O  
how oft, and of how many shal he  
be laughed to scorne. He takethe a  
more perillous fal bi such words the  
yf



pt he fel vpon the ground: euē so shal  
the falles of wycked men com hastli  
In þ mouth of him þ is vntaught  
at many vnconueniente & vnmete  
wordes. A wyse sentence shall not  
be alowed at the mouth of the fole,  
for he speaketh it not in due season.

Some man synneth not, because  
he hath not wherewithal, and in hys  
reast he shalbe stynge. Some man  
there is that destroyeth hys owne  
soule w shame & for an vnwise bo-  
dyes sake destroyeth he it, and wyth  
acceptyng of persons shall he vndo  
hym selfe. Some mā promiseth his  
frend a gift for very shame, and get-  
teth an enemye of hym for naught.  
A lye is a wycked shame in a man,  
yet shall it be euer in the mouthe of  
the vnwyse, a thefe is better, then a  
man that is accustomed to lye, but  
they both shall haue destruccyon to  
heretage. The condicions of lyers  
are

are vnbonett, and theyr wyame is e-  
 uer wyth them. A wyse man shal  
 bypunge hym selfe to honoure wyth  
 hys words, and he that hath vnder-  
 standyng, shall be set among great  
 men. He that tylleth hys lande shall  
 encrease hys heape of corne: he that  
 worketh ryghteousnes, shalbe exal-  
 ted, and he that pleaseth greafe men  
 shal escape muche euell. Rewardes  
 and gyftes blynde the eyes of the  
 wyse, and make hym dome, that he  
 cannot tel men theyr faultes. Wyse  
 dome that is hyd, and treasure that  
 is horded vp what profyt is in them  
 both? Better is he that kepeth hys  
 ignoraunce secret, then a man that  
 bydeth hys wysdome.

Gen. xli, f  
 Daniel, etc  
 Pro. xii. b.  
 7, it. viii. a.

Ec. xxi. a  
 De. xvii. b  
 Eccl. xix. a

Of the repentaunce of syn, we maye not heape  
 syn vpon synne. The boldnes of an heretike.  
 The ende of synners. Of the foole and of the  
 wyse man, Of hym that curseth the deuell.

Lapi. xxi



The booke of Iesus

Ecc. v. a.  
vii. a. xii. a.  
Psal. xli. a.  
Leu. xv. c.

**M**anne, if thou hast sinned  
do it no more: but praye for  
thy fore synnes, that they maye be  
forguen the. Fly from syn, even as  
from a Serpent: for yf thou come  
to nye her, she wyll byght the.

Exo. xii. b.

The teeth therof are as the teeth of  
a Lion, to sleie the soules of mē. The  
wyckednes of man is a sharpe two-  
edged sword whyche maketh suche  
woundes that they cannot be hea-  
led. Strife and wrong delinge shal  
wast awaye a mans gooddes, and  
through pryde a ryche house shalbe  
brought to naught: so riches of the  
proud shalbe rote out. The prayer  
of the poore goeth out of the mouth  
and commeth vnto the eares, and  
hys vengeance (for defence) shall  
come, and that hastily, who so ha-  
teth to be reformed, it is a token  
of an vngodlye person, but he that  
feareth god, wyl remēber hym selfe.

¶

A myghtye man is knowen a far of  
by his tounge: but he that hath vn-  
derstādyng, perceaueth that he shal  
haue a fall. Who so buyldeth hys  
house wyth other men coste, is lyke  
one that gathereth stones in winter.

The congregacyon of the vngodly Ecc̃i xvi. m  
is lyke stuble gathered together,  
theyr ende is a flame of fyre. The  
way of y vngodly is set with stons  
but in theyr ende is hell, darkenesse  
and paines: He that kepeth the lawe  
wyl hold fast the vnderstāding ther  
of, and the ende of the feare of God  
is wysdom and vnderstandinge. He  
that is not wysc: wyl not be taught  
in good but the vnwise man a bou-  
deth in wyckednes: and where byt-  
ternes is, ther is no vnderstanding.  
The knowledge of the wyle shal  
flowe lyke water that runneth ouer  
and hys counsell is lyke a fountain  
of lyfe.

The harte of a foole is

3.ii.

lyke



The booke of Iesus

lyke a broken vessel he can kepe no  
wisdom. When a man of vnderstan-  
dyng heareth a wyse worde he shall  
commend it, & make much of it. But  
if a voluptuous man heare it: he shall  
haue no pleasure therein, but caste it  
behynd his backe. The talkyng of  
a foole is lyke an heuie burthen by  
the way, but to her a wise man speake  
it is a pleasure. Wher a doubt is in  
the congregacion, it is asked at the  
mouth of the wyse, and they shall per-  
ceyue his words in theyr hertes. Lyke  
as is a house that is destroyed, euen  
so is wisdom vnto a foole. As for the  
knowledge of the vnwyse, it is but  
darke words. Doctrine is vnto him  
that hath no vnderstanding, eue as  
fethers about his fete, and lyke man-  
acles vpon his right hand. A foole  
lifteth vp his voice in laughter but  
a wise man shall scarce laugh secretly.  
Learnyng is vnto a wyse man a  
Jewell

<sup>D</sup>  
Ecc. xix. b

Jewel of golde, and like an armelet  
 vpon his right arme. A foolish mans  
 fote is sore in hys neighbours house  
 but one that hath experyence, shall  
 be ashamed at y person of the migh-  
 ty. A tole wil pepe in at the window  
 into the house, but he that is well  
 nurtered, wyl stand wout. A foolish  
 mā standeth herkenyng at the doze,  
 but he that is wise, will be ashamed  
 The lyps of the vnwise, wyl be tel-  
 lyng foolys thynge but the wordes  
 of such as haue vnderstāding, shall  
 be weied in the balaunce. The harte  
 of fooles is in theyr mouth, but the  
 mouth of the wyse is in theyr hart.  
 When the vngodly curseth the bla-  
 phemer, he curseth hys owne soule.  
 A priue accuser of other men shall  
 defyle hys owne soule, and be hated  
 of euery man (but he that kepeth  
 hys tounge: and is dyscrete, shall  
 come to honoure.)



The booke of Iesus

The pargacyō of the slouthful. Of the foolys  
sonne and doughter, we must haue discrecyon  
howe and to whom we ought to preache of so-  
rowngē vpon the deade. A foole is not to be  
muchē talked wyth all Injuries and wronges  
do bzeake frendshyp and ampte.

Lapi.

xxii.

**A** Slouthfull body is molded  
of a stone of clay, & euery mā  
wil speake to his dispraise. A slouth  
full bodye is made of the dounge of  
oxen and euerye one that toucheth  
him: must wash his hands againe.  
A mysnurtured sonne is the dysho-  
nour of y<sup>e</sup> father. A folysh daughter  
shal be litle regarded. A wise dought-  
ter is an herytage vnto her house-  
bande but she that commeth to dys-  
honesty, bryngeth her father in he-  
uynes. A daughter that is paste  
sham, dishonoureth both her father  
and houshād: the vngodly shall re-  
gard her, but they both shall dyspise  
her

her. The playenge of musyke is not  
mete where heynes is, even so is  
the correcciō and doctrine of wysdō:  
euer vnpleasaūt vnto fooles. Who is  
so teacheth a foole, is euen as one  
that gleweth a potsherde to gethere,  
as one that telleth a tale to hym  
that heareth hym not, & as one that  
rayseth a man out of an heuy slepe.  
Who so telleth a fole of wysdom, is  
euen as a man, whiche speaketh to  
one that is a slepe. When he hathe  
tolde hys tale, he sayth, what is the  
matter? When one dyeth lamenta-  
cion is made for hym because the  
lyght fayleth hym: euen so let men  
morne ouer a foole for he wanteth  
vnderstandyng. Make but lytle we  
pyng because of the deade, for he is  
come to rest, but the lyfe of the foole  
is worse than the deathe. Seven  
dayes do men mourne for hym that  
is dead, but the lamentacion ouer the



The boke of Iesus  
ouer the vnwyse and vngodli shuld  
endure al the dayes of theyr lyfe.

Talke not much with a fole, & go  
not wyth hym that hath no vnder-  
standynge. Beware of hym, leste it  
turne the to trauayle, & thou shalte  
not be despyled w<sup>th</sup> his sune. Depart  
from him, and thou shalt fynde rest  
and shalt not be drawen backe into  
his folyshnes. What is heuier then  
leade. And what shuld a fole be cal-  
led els but leade. S<sup>w</sup>ande, salte and  
a lūpe of yron is esyer to beare then  
an vnwyse, folishe, and vngodly mā  
Like as the bāde of wood bound to-  
gether in the foundaciō of the house  
can not be loused : euē so is it wyth  
the hart <sup>¶</sup> is stablished in <sup>¶</sup> thought  
of counceyl. The thought of the wise  
shal neither feare nor be offended at  
any time. Lyke as a fayre plastered  
wall in a wynter house, and an hye  
buylding, may not abide the wynde  
and

the sonne of Syrach

and storme, euen so is foles harte a-  
frayd in his ymaginaciō, he feareth  
at euery thyng, & cannot endure. (A  
waueryng hart in the ymaginacion  
of a fole wyl not euer stand in awe,  
but he that abydeeth in the cōman-  
dementes of god, wyl alway feare)  
He that nippeth a mā's eye, bringeth  
forth teares: & he that pricketh the  
hart, bringeth forth the meaning &  
thought. Who so casteth a stōne at  
the byrds scattereth thē away & he that  
blasphemeth hys frende breaketh the  
frenshype: though thou drawe a-  
sword at thy frend, yet displaye not,  
for thou mayste come agayne to thy  
frend, yf he speake so wyllye, fear not  
for ye may be agreed together again  
excepte it be that thou blaspheme  
him: disdayne him, open his secretes D  
and wounde him traytrously: for al  
such thyngs shal driue away a frēd  
Be faithful vnto thi neibour in his  
pouerty



Psal. xl. a.

pouertie, that þu mayst reioyse wyth  
hym also in his prosperyte : A bide  
stedfast vnto him in the tyme of his  
trouble, that thou maist be helye w  
hym in his heretage. Lyke as the va  
poure & smoke goeth out at the oue  
before the fyre, euē to euell words, re  
bukes & thretninges go before blood  
shedding. Be not ashamed to defend  
thy frend: as for me I wyl not hyde  
my face frō him though he shuld do  
me no harme. Whosoever heareth it  
shall beware of him. Who shal set a  
watch befor my mouth & a sure seale  
vpon my lips, that I fal not with the  
and that my tonge destroy me not.

A prayer agaynst pryde, lechery, and glotony  
Of othes, blasphemy, and of any wyle communica  
tion. of the thre kyndes of synnes. Many sin  
nes procede of aduouty. Of the feare of God.

Lapi. xlii.

**O** Lord, father and gournoure  
of my lyfe, leue me not in  
theyr ymaginacion and counsell. Oh  
theyr

the sonne of Syrach

let me not fall in such reprofe. Who  
wyl kepe my thought w<sup>th</sup> the scourg,  
and the doctrine of wylddōe in myne  
hearte that he spare not myne igno-  
raunce, that I fall not w<sup>th</sup> the them  
least mine ignorāces in crease that  
myne offēces be not many in nūber  
and that my synnes excēde not, least  
I fal before myne enemyes, and so  
my aduersite reioyseth. O lord thou  
father and god of my lyfe, leue me  
not in theyr ymaginacion. O let me  
not haue a proude loke, but turnne  
awaye al columptuousnes frome.  
Take frome me the lustes of the bodye  
let not the desyres of vncleines take  
holde vpon me, & geue me not ouer  
into an vnschamefast and obstynate  
minde. Heare me (O ye chyldren) I<sup>is</sup>  
wyl geue you a doctryne, howe ye  
shall order your mouth: whoso ke-  
peth it shall not peryshe throughe  
hys lippes, nor be hurte thowhe  
wicked



The booke of Iesus

wicked works. As for the synner, he  
shalbe taken in hys own vanitie, he  
that is proud & cursed shal fal theri  
Let not thy mouthe be accustomed  
with swearing, for in it ther ar many  
falles, Let not the nampng of god  
be cōtinuall in thy mouth: (& medle  
not w the names of saints, for thou  
shalt-not be excused of them) forlyke  
as a seruaūt which is oft punyshed  
can not be without some loze, eue so  
what soeuer he be that sweareth &  
nameth god, shal not be cleane pur-  
ged frō sin. A man that vseth much  
swearing, shalbe filled w wickednes  
and the plage shal neuer go frō hys  
house. If he bregyle hys brother, his  
fault shalbe vpo him: yf he knowleg  
not hys syn, he maketh a double of-  
fence, and yf he swere in vayne, he  
shal not be foude rightuous for hys  
house shalbe ful of plags: The wol-  
des of the swearer byyngeth death  
god

Ero, xx. d.  
Math. v. d

Am. xxi. d.

the sonne of Syrach.

god graunt that it be not found in the  
hous of Jacob. But they that feare  
god eschue al such, as I ye not wel-  
tryng in syn. Use not thy mouth to  
vnhonest & fylthy talkyng, for in it  
is the word of syn. Remembre thy fa-  
ther and thy mother when thou arte  
set amonge great men: lest god forget  
the in their sight, & least thou dotyng  
in thy custom, suffre rebuke, & wysh  
not to haue ben bozne, and so curse  
the daye of thy natyuite. The man  
that is accustomed wpth the wor-  
des of blasphemie wyl neuer be re-  
fourmed all the dayes of hys lyfe.

Ephc. v.

To synne twyse is to much but the  
thyrde bringeth wrath & destruccyō:  
An hote stomake cā not be quēched  
(euen lyke a burnyng fyre) tyl it  
haue swalowed bp som thyng, euen  
so an vchaste man hath no reste in  
hys flesh tyl he haue kyndled a fyre.

All breade is swete to an whoze-  
monger



The booke of Iesus

xxix. a
xi, b  
xii b
 And noȝet he wyl not leue of, til he haue  
 hys purpoſe. A mā þ̄ breaketh wed-  
 locke, & regardeth not his ſoule, but  
 ſaith, Cuſh who ſeþth me? I am cō-  
 paſſed about with darkenes, the wa-  
 ies couer me, no body ſeieth me whō  
 nede I to feare. The hyeſte wyl not  
 remēber my ſyns. He vnderſtādeþ  
 not that his eyes ſe al thinges for al  
 ſuch feare of men dꝛyueþ away the  
 feare of god from him: for he feareth  
 onely the eyes of mē & cōſydeþ not  
 that the eyes of the lorde are muche  
 clerer then the ſunne, beholdyng all  
 the waies of mē & the ground of the  
 depe & lokinge euen to mens hartes  
 in ſecrete places. The Lord GOD  
 knewe all thinges or euer they were  
 made, and after they be broughte  
 to paſſe alſo he loketh vpon them al.  
 The ſame mā ſhalbe opēli puniſhed  
 in the ſtretes of the citye, and ſhalbe  
 chaced abꝛod like a yong hoꝛſe fol:  
 and

the sonne of Syrach.

and when he thinketh least vpon it,  
he shal be take. Thus shal he be put  
to shame of euery man, because he  
woulde not vnderstande the feare  
of the Lord. And thus shall it goo  
also wyth euery wyfe, that leaueth  
her husbände, and getteth enhery-  
taunce by a straunge maryage.

Fyrst she hath bene unfaythful vñ Exod. xx  
to the lawe of the hvest. Secondlye,  
she hath forlaken her owu husband  
Therdyt, she hath plated the whore &  
in aduoutry, and gotten her chyldre  
by an other mā, she shal be brought  
out of the congregacyon, and her  
chyl dren shal be loked vpon. Her chyl  
dren shall not take rote: and as for  
fruyte her braunches shall bypunge  
forth noune. A shameful report shal  
she leaue behynde her, and her disho  
nour shal not be put out. And they  
that remayne, shall knowe, that ther  
is nothing better, theſe feare of god  
and



and that there is nothyng sweeter  
then to take hede vnto the cōmaun=  
dements of the Lorde. A great wor=  
shyp is to folowe the Lord, for long  
lyfe shalbe receaued of hym

A praise of wysdō proceeding forth of y<sup>e</sup> mouth  
of god of her workes & place wher she resteth.

Lapi. xxliii.

**W**isdom shall prayse her selfe,  
and be honoured in God, and  
reioyse in the myddes of hys people  
In the congregacions of the hiest,  
shall she open her mouth, and try=  
umph in the beholdynge of hys pos=  
wer. In the mids of her people shall  
she be exalted, and wondred at in  
the holpe fulnes. In the multytude  
of the chosen she shalbe commended  
and amonge suche as be blessed she  
shalbe praysed, and shal saye: I am  
come oute of the mouth of the hiest  
 fyrste borne before all creatures  
I caused the lyght that fayleth not  
to

The sonne of Balaam.

not to aryse in the heauen, and coue-  
red al the earth as a cloude.

My dwellynge is a boue in the  
heryth, and my seat is in the pillar of  
the cloude. I my selfe alone haue  
gone rounde aboute the compasse  
of heauen and peased the grounde  
of the depe. I haue walked in the  
floudes of the sea, and haue stand in  
al landes: my dominion is in euery  
people and in euery nacyon, and  
wyth my power haue I trode down  
the partes of al, both hye and lowe.  
In all these thynges also I sought  
rest and a dwellynge in some inhe-  
ritaunce. So the creator of al things  
gaue me a commaundement: and he  
that made me, appoynted me a ta-  
bernacle, and sayde vnto me.

Let thy dwellynge be in Jacob  
and thyne inheritaunce in Israell  
and roote thy selfe amonge my cho-  
sen. I was created from the be-  
gynninge



**Ps. viii. c.** ginning and befor the world, & shal  
not leaue of vnto the world to com.

**Ex. xxxi. a.** In the holy habytacion haue I ser-  
ued befoze hym and so was I stabli-

**Psal. c. xxx  
ii. a** shed in Sion. In the holy cytye re-  
sted I in lyke maner: and in Jeru-

salem was my power, I tooke roote  
in an honourable people, euē in the  
porcyō of the lord & in his heritage  
and kepte me in the fulnesse of the  
sayntes. I am set vp an hye lyke a  
Ceder vpon Lybanus and as a Cy-  
pers tree vpon the mounte Hermon  
I am exalted lyke a palme tree in  
Cades and as a rose plant in Jery-  
cho. As a fayer Olyue tree in the  
feld & am exalted lyke as a plant tre  
be the water syde. I haue geuen a  
smell in the stretes, as the Cinamon  
and Balme, that hath so good a sa-  
uour: yee a swete odour haue I ge-  
uen as it were Myrre of the best. I  
haue made my dwellynges to smell  
as

The sonne of Syrach.

As it were of Rosyn, Galbanum of  
Cloues, and Incense, and as Liba-  
nus when it is not hewen downe &  
myne Odoure is as y pure Balme.  
As the Teribynthe haue I stretched  
out mi braunches and my braunches  
are the braunches of honour and lo-  
uyng fauour.

Joh. xv. 8

As the vyne haue I broughte  
forth fruyte of a swete sauour, and  
my floures are the fruyte of honour  
and ryches. I am the mother of  
bewtye, of loue, of feare: of knowe-  
ledge and of holy hope. In me is all  
grace of lyfe and truth. In me is al  
hope of lyfe and vertue. Come vni-  
to me all ye that be desyrous of me,  
and fyl your selues with my frutes:  
for my spyte is sweter then honyes  
& so is myne inheritaunce more the the  
hony cōbe: the remēbraunce of me en-  
dureth for euermore. They y eate  
me shal haue y more hōger, & they y  
a. ii.                      drynke

Joh. xiii. 12



The booke of Iesus.

Drinke me, shall thirst & more. Who  
so hearkeneth vnto me, shall not come  
to confucion: and they that worke  
in me, shall not offende. They that  
make me to be known, shall haue e-  
uerlastyng lyfe.

Exod. xx. a  
and. viii. a  
psal. xi. a

All these thynges are the booke of  
lyfe, the couenaunt of the hyest, and  
the knowledg of the truth. Moyses  
cōmaūdid the lawe in the preceptes  
of righteousness for an herytage vnto  
the house of Iacob, and cōmitted  
the promyses vnto Israel. (Out of  
Dauid his seruaunte he ordered to  
rayse vp a most myghty kynge, syt-  
tyng in the seat of honour for euer  
more.) This fylleth with wisdom:  
lyke as the floud of Nilson and as  
the floud of Tygrys, when the new  
fruits are a growing. This byngeth  
a plenteous vnderstanding like Eu-  
phratis & fylleth it vp, as Iordayn  
in the time of haruest. This maketh  
nurture

Acta. ii. b  
Deu. iiii. a  
and. xxi. b  
Josue. iii. c

the sonne of Syrachē.

nurtour to breake forth as the light  
and as the water Gihon in the har-  
uest. The first hath not knowen her  
perfectlye, nomore shall the last seke  
out the ground of her for her thou-  
ght is fuller then the sea, & her coun-  
sel is profounder then the great depe.

I wysdome haue cast out fouds.  
I am as a great waterbroke out of  
the ryuer. I am as the ryuer Dozpe  
and as a water condyte am I come  
oute of the gardayne of pleasure, I  
sayd: I wyl water the gardayne of  
my yonge plants, & frl the fruite, of  
my byrth. So my waterbroke be-  
came excedyng great and my ryuer  
aproched vnto the sea. For I make  
doctryn to be vnto al men as lighte  
as the fayer mornynge. and I shall  
make it to be euer the clearer. I wyl  
pearse thorow all the lower partes  
of the earth. I wyl lye vppon ail  
such as be a sleape and lychten all  
a.iii. them



The booke of Iesus

them that putte theyze truste in the Lord. I shal yet poure out doctryn lyke as prophesy, and leaue it vnto such as seke after wil'dom, and their generacions shall I neuer fayle vnto the hely euerlastyng worlde. Behold, how that I haue not laboured for my selfe onely, but for all theym that seke after truth.

Ecc. xxxii

Of thre thynges which pleaseth god and of thre whiche he hateth. Of nyne thynges that be not to be suspecte and of the tenth the selfe of the malyce of a woman.

A

Capl.

xxv.

Gen. xi. d.  
Rom. xii. a  
Eccl. xl. d

**T**hre thynges ther ar, that my spite fauoreth whych be also allowed before god, and me. The vnyte of brethren, the loue of n-gh- bours, and man and wyfe that agre wel together. thre thynges ther be whych my soule hateth, and I vtterly abhoze the lyfe of the. A poore man that is proud. A ryche mā that is a lier and an old body that doteth as is ynchaste. If thou haste

Ge. xviii. b

the sonne of Syrachē.

gathered nothing in thy youth, what  
wylt thou fynd then in thynne age.

O how pleasaunt a thyng is it, when  
gray heeded men are discrete: & when  
the elders can geue good counsel.

O how comely a thyng is wysdom  
vnto aged men: yea vnderstandyng  
and counsel is a glorious thing. The  
crowne of old men is to haue much  
experyence: and the feare of God is  
theyr worship. Ther be nine things  
which I haue iudged in my hart to  
be happy, and the tenth wyl I tell  
forth vnto men wyth my tounge. A  
man while that he liueth hath ioye  
of his children, & seyth the sal of hys  
enemyes. Wel is him that dwelleth  
wyth a houswyfe of vnderstanding  
and that hath not fallen wyth hys  
tounge, and that hath not ben fayne  
to serue such as are vnnete for hym.  
Well is hym, that fyndeth a fayth-  
full frende: and wel is hym, whiche

a.iii.

talketh

Ec. xix. c  
p. xxiii. s  
Iams. iii. c



The booke of Ictus

talketh of wysdom to an eare that  
heareth him. & how gret is he, that  
fynysth wysdō and knowlege? Yet  
is he, not aboue hym, that feareth  
the Lord. The feare of god hath set  
it selfe aboue al thynges. Blessed is  
the man, vnto whō it is graunted to  
haue the feare of god. Vnto whome  
shal he be likened: that kepeth it fast  
The feare of god is the begynnyng  
of hys loue and the begynnyng of  
fayth is to cleue fast vnto it. The  
ruines of the hart is al þe punishmēt,  
and the wyckednes of a woman go-  
cth aboue al. Al punishmēt & plage  
is nothyng in cōparisō of the plage  
of the hart, euen so 'all wickednes is  
nothyng to þe wickednes of a womā  
What soeuer happeneth vnto a  
man is nothyng in comparyson of  
it, that his cruel willers do vnto him  
and all vengeaunce is nothyng  
to the vengeaunce of the enemy.  
Ther is not a more wicked head the

the sonne of wyrrach.

the head of the serpent, & there is no  
wyrrath aboue the wyrrath of a woman  
I wyl rather dwel wyth a lyon and  
draggon then to kepe house wyth a  
wyrrked wyfe. The wickednesse of a  
woman: chaūgeth her face, she shall  
moffell her countenaunce as it were  
a bere and as a sacke shal she shewe  
it amonge thy neighbours, her hus-  
band is brought to shame amonge  
his neyghbours, and when he hea-  
reth it: it maketh hym to syghe. All  
wyrrkednes is but lytle to the wyrr-  
kednes of a woman, the porcions of  
the vngodly shal fall vpon her.

Pro. xxi. a

Lyke as to clyme vp a sandy way  
is to the fete of the aged, euen so is  
a wyfe ful of wordes to a still quiet  
man, Loke not to narrowly vpon the  
betyty of a woman, least thou be pro-  
uoked in despyre towarde her. The  
wyrrath of a womā is dishonour and  
great confusiō. Yf a woman get the  
mastrye

D  
Ecc. xlii. b  
il. Re. xi. a  
and. xlii. a.



The booke of Iesus,

Gen. iii. c. mastrie, then is she contrarve to her  
 1. Tim. ii. b husband. A wycked wyfe maketh a  
 sorpe harte, an heuy countenaunce &  
 a dead wound. (Weake handes and  
 feble knees is a womā that her hus-  
 bande is not the better for.) Of the  
 womā came the begynnyng of sin,  
 and thozow her we al ar deed. Geue  
 thy water no passage no not a lytle  
 neyther geue a wycked woman her  
 wil. Yf she walke not after thy hāde  
 she shal cōfound the in the syght of  
 thy enemyes. Cut her of thē frō thy  
 flesh, that she do not alwai abuse the

The prayse of a good womā. Of the feare of  
 the thynge and of the fourth. Of the icloude  
 and tronke woman. Of two thinges that cau-  
 se sorow & of the thyrde whych moueth wrath.

Capl. xxvi.

**H**appy is the man that hath a  
 vertuous wyfe, for the nūber  
 of hys yeres shalbe doble. An  
 honest woman maketh her husband

the sonne of Syrach.

A ioyfull man, & he shal fill the yers  
of his life in peace. A vertuous wo-  
man is a noble gyfte, whych shalbe  
geuen for a good porcion vnto such  
as feare god: Whether a mā be ryche  
or poore, he maye haue euer a merye  
hart, and a cherefull countenaunce.  
There be thre thinges that my harte  
feareth, and my face is afrayed of  
the fourth. Treason in a citie, a sedi-  
tious people, & noysome tounge,  
all these are heuier then the death.  
But when one is gealous ouer his  
wife, it bringeth paine & sorow vnto  
the hart, & a woman that telleth out  
al thinges, is a scourge of the toung.  
When one hath an euell wyfe, it is  
euen as when an vnlyke yoke of  
oxen must draue together. He that  
getteth her getteth a Scorpyon. A  
dycke womā is a gret plage, for she  
can not couer her owne shame. The  
whoredō of a womā may be knowē i-  
the

Jud. xvi a



Eccl. xlii. b

the pryde of her eyes and eyeliddes  
 If thy doughter be not shame faste  
 hold her straitly, least she abuse her  
 selfe thozow ouermuch liberte. Be-  
 ware of al the dishonestie of her eyes  
 and maruel not if she do against y.  
 Like as one that goeth by the waye  
 and is thyrstye, so shall she open her  
 mouthe and dryncke of euery nexte  
 water that she maye get, By euery  
 hedg shal she set her dowue and open  
 her quyet against euery arrowe. A  
 louing wyfe reioyseth her husband,  
 and fedeth hys bones with her wyl-  
 dom. A woman of fewe wordes is a  
 gyft of god, and to all wel nurtured  
 myndes may nothyng be compared  
 An honest and manerlye woman is  
 a gyft of aboue other gyftes, & ther  
 is no wyght to be compared, vnto  
 a mynd that can rule his selfe. Like  
 as the sunne when it aryseth, is an  
 ornament in the hye heauen of the  
 lord

the sonne of Dyack.

lord, so is a vertuous wite the beauty  
of all her house, A yke as the cleere  
light is vpon the holy candel styck, so  
is the beauty of the face vpon an ho-  
nest body. Alike as the golde pillers Can. v. d  
are vpon the sockettes of syluer, so  
are the fayre legges vpon a woman  
that hath a constant minde. Perpe-  
tual of the foundations, that be layde  
vpon a whole stony rocke, so are the  
comaundementes of god vpon the  
hart of an holpe woman. There be D  
two thynges that greue my harte,  
and in the thynde is a dyspleasure  
come vpon me. When an expert mā  
of warre suffereth scarcenes and po-  
uerie. When men of vnderstandyng  
and wisdom are not set bi: And when  
one departed fro ryghtuousnes vnto  
synne. Who so doth such the lord  
hath prepared him vnto the sword  
There be two manner of thynges  
whiche me thynte to be harde and  
perillous



The booke of Iesus  
perplous: and a marchaunt cannot  
lyghtly kepe hym from wronge ney  
ther a tauerner him selfe from syn.

Of the poore that would be ryche. The proba-  
cion of the mā that feareth god. The vncōstā-  
nesse of a foole. The secretes of a frend are not  
to be vttered. The wycked ymagineth euill  
which returneth vpon hym selfe.

Lapi. xxvi.

**B**Ecause of pouerty haue many  
one offended, and he that seketh  
to be ryche, turneth hys eyes a  
syde. Lyke as a naile in the wal sty-  
keth fast betwixt two stones, euen  
so doth syn stycke betwixte the byer  
& the seller. If he hold hym not dely-  
getly in the fere of y<sup>e</sup> lord: his house  
shal soune be ouer throwē. Lyke as  
whē one syfteth, y<sup>e</sup> filthynes remay-  
neth in the siue. So remayneth ther  
some vncleane thyng in the thought  
of mā. The ouē proueth the pōrters  
vessel, so doth temptacion of trouble  
trye ryghtuous mē. The tree of the  
field

Sap. iii. a

1. Pe. iii. b.

Mat. vii b

the sonne of Syrach.

fyeld is knowen by hys frute so is  
the thought of mā's hart knowen bi  
hys wordes. Prayse no mā excepte  
thou haue herde hym, for a man is  
knowē bi his wordes. If thou folo=  
west righteousnes thou shalt gether  
and put her vpon the as a fayre gar=  
mente. And thou shalt dwell wyth  
her, and she shall defend the for euer  
and in the day of knowlege þu shalt  
fynd stedfastnes. The byrds resorte  
vnto theyr lyke, so dothe the truthe  
turne vnto the þat be occupied w<sup>th</sup> al.  
The liō waiteth þat pray so dothe sing  
surke vpon the works of Wyckednes  
The talkyng of him that feareth god  
is nothing but wisdō: as for a fool  
he chaungeth as the mone. If thou  
be amonge the vndyscrete, kepe thy  
wordes to a conuenient tyme, but a=  
monge suche as be wyse, speake on  
hardly. The talkyng of foles is ab=  
homynacyō, & theyr spozte is volup=  
tuous



The booke of Iesus

**Ecc. xlii.** Outrages & murmuring. Much swearing  
maketh the heare to stand vp: &  
to sitte w<sup>th</sup> such, stoppeth the eares.

**Ecc. xlii.** **and. xlii.** The strife of the proude is blood-  
shedding, and theyr blaspheminge  
is hent to here. Who so discouereth  
secretes, leaseth his credence, & fyn-  
deth no frende after hys wyll. Aue  
thy frende, and bynde thy selfe in  
faythfulnes w<sup>th</sup> hym: but yf thou  
betrayest his secretes: thou shalt  
not get him agayne. For lyke as the  
man is that destroyeth hys enemye,  
so is he also that dealeth falslye in  
the frenship of his neyghbour. Like  
as one that letteth a byrde go oute  
of hys hand cannot take her agayne  
Euen so thou: yf thou geue ouer thi  
freind thou canst not get hym agayn.  
Yea thou canste not come by hym:  
for he is to far of. He is vnto thee as  
a Roo eschaped out of thy snare for  
hys soule is wounded. As for woundes  
des

des, they may be bound vp agayne:  
and an euell word may be recōcyled  
but who so bewrayeth the secretes  
of a frende, ther is no moze hope to  
be had vnto hym. He that wyneketh  
wyth the eyes, ymagineth some euell p. 10. lx. b  
and no man shall take hym from it.

Whē thou art present, he shall hyely  
cōmend & praise thy words: but at y  
last he shall turne hys tale, & slaū-  
der thy saying. Many thyngs haue E  
Exo. xxi. b

I hated but nothyng so euell, for the  
lord hymselfe also abhorreth suche a  
one, whoso casteth a stone on hys eye, it  
shall fal vpo his own head, & he that  
smyteth w gyle woundeth hym self.

Whoso diggeth a pit: shall fall ther  
in ( & he that laiceth a stone in hys ney-

bours way, shall stumble therō) & he

that layeth a snare for an other shall

be taken in it hī self. Whoso geueth

a wycked nopsome counsell, it shall

come vpo hymselfe, and he shall not

b. i.

knowe

Isa. vii. b  
psal. vii. b  
p. 10. xxvi. c  
Eccle. p. a



The booke of Iesus.

frō whēs the proud blasphemē, & ac-  
tornful but vengeaunce lurketh for thē  
as a Lyon. & hey that reioyce at the  
fall of the ryghtuous, shalbe taken  
in a snare anguysh of hart shal con-  
sume thē afore they dye. Angre and  
rygorousnes are two abhomyable  
thynges, and the vngodlye hath thē  
both vpon hym,

We ought not to despye vengeaunce but to for-  
geue the offence. Of the vyces of the tounge,  
and of the dangers therof.

Capit. xxviii.

A  
Dea. xxviii  
Rom. xii. c.  
Math. v. b.  
vi. b. x. b

**T**hat seeketh vengeaunce, shal  
finde vengeaunce of the lord  
which shal surely kepe hys si-  
nes. Forgeue thy neyghbour & hurt  
that he hath done the, and so shal  
thy syns be forgiven the also when  
thou prayeste. A man that beareth  
hatred agaynst an other, howe dare  
he desire forgiveness of god. He that  
sheweth no mercy to a mā whych is  
lyke hym selfe, how dare he aske for-  
giveness

The sonne of Syrach.

geuenes of hys synnes? If he that  
is but fleshe beareth hatred & kepeth  
it, who wyll intreate for hys synnes  
remember the ende and let enmyte  
passe: whyche seeketh death and de-  
structyon: & abide thou in the com-  
maundementes. Remember the com-  
maundemente so shalt thou not be  
tyrannous ouer thy neighbour. Thinke  
vpon the couenaunt of the hyest, and  
for geue thy neighbours ignoraunce  
Beware of stryfe, & thou shalt make Ecc. i. lii. 6  
thy syns fewe. For an angrye man  
kyndeleth variaunce, & the vngodlye  
disquieteth frends, & putteth discord  
among them that be at peace. The 10. xxi. 6  
more woode there is the more behe-  
ment is the fyre: and the myghtyer  
that men be, the greater is the wrath  
and the longer yf stryfe endureth the  
more it burneth. An hasty brawling  
kindleth a fire, & an hasty stryfe she-  
deth blod: A tong also yf bereth false  
b. ii.      wytnes



The booke of Iesus

Ecc. xxi d

wytnes, byngeth deathe. If thou  
blow the sparke: it shal bourn. If  
thou spit vpon it, it shal go forth and  
both these oute of the mouth. The  
sclaunder & double tounge is cur-  
sed, for manye one that be frends set  
teth he at varyaunce. The thyrd  
toug hath disquieted mani one, and  
dryuen them from one land to an o-  
ther. Strong cities of the ryche hath  
it broken downe and ouer throwen  
the houses of great me (the strength  
of the people hath it brought down  
and ben the decay of myghty nacys-  
ons. The thyrd tounge hath cast out  
many an honest woman, and roba-  
bed the of theyr labours. Whoso har-  
keneth vnto suche, shall neuer fynde  
rest, & neuer dwel safely. The stroke  
of the rod maseeth Adders, but the  
stroke of the toug smitteth the bons  
in sunder. Ther be many that haue  
perished with the Tward, but many  
mo

no thow in the tounge. Wel is hym  
 that is kept from an euil tounge and  
 commeth not in the anger thereof:  
 which draweth not the yoke of such  
 as be not bound in the bands of it.  
 For the yoke therof is of yron, and  
 the hande of it of stele. The deathe  
 therof is a very euil death, hell were  
 better for one, then suche a tounge.  
 But the fyre of it maye not oppresse  
 them that fear god, & the flame ther  
 of may not bourn them. Suche as  
 forsake the lord, shal fal therein and  
 it shal bourn the, & no mā shalbe a  
 ble to quēch it. It shal fal vpon the  
 as a Lyon, & deuoure them as a leo  
 pard, Thou hedgest thy goods with  
 thornes whye dost thou not rather  
 make doers & barres for thy mouth?  
 Thou wepest gold and syluer, why  
 dost thou not wepe thy wordes also  
 vpon the balance? Beware that  
 thou slide not in thy tounge and so



The booke of Iesus  
To fall before thynne ennemyes, that  
laye wayte for the, (and thy fall be  
incurable, euen vnto death).

How we ought to lend our money, and do al-  
mes. Of a faythful man aunswerynge for his  
frend. Of liberalyty and hospytalite.

Capi.      xcix.

Deut. xv. 8  
Ecc. vi. d. 8 **W**ho so wylle shewe mercye, lette  
him lend vnto his neyghboure  
& he that is able, let him kepe  
commaundemente. Lend vnto thy  
neyghbour in tyme of his nede, and  
pay thou thy neyghboure againe in  
due season. Kepe thy worde, & deale  
faithfully with him, and thou shalt  
alwaye fynde the thyng that is ne-  
cessary for the. Ther haue bene ma-  
ny, that when a thyng was lent the  
rekened it to be found, & made them  
trauayle & labour that had helped  
the. Whyle they receaue any thyng  
they kisse the hands of such as geue  
them

the sonne of Syrachē.

And for theyr neighbours good they  
hūble theyr voyce. But when they  
shuld paye again, they kept it backe  
and geue euil words, and make ma-  
ni excuses by reasō of the tyme: and  
thoughe he be able, yet geueth he  
scarce the halfe agayne, and reke-  
neth the other to be founde. And yf  
he with hold not his mony, yet hath  
he an enemy of hym, and that vnde-  
serued. He payeth him with cursing  
and rebuke, and geueth hī euil wor-<sup>ds</sup>  
des for his good dede. Ther be ma-  
ny one which ar not glad for to lēde  
not because of euil, but they feare to  
lose the thyng that they lēde. Yet  
haue thou pacience with the symple  
and with hold not mercy from hym  
Helpe the pooze for the cōmaunde-  
mētes sake: and let him not go emp-  
ty from the because of hys necessity.  
Lese thy money for the brother and  
neighbours sake, & bury it not vnder a  
stone



Math. vi. c  
Luc. xii. d  
i. vi. vi. d.  
Tobi. iiii. b  
Dan. iiii. d  
Luc. xii. d  
Actu. x. a

stone, where it rusteth and corru-  
teth, gathere thy treasure after the  
cōmaundement of the hyst: and so  
shall it byrnye the more profyt then  
gold. Laye vp the almes in the hart  
of the poore, and it shal kepe the frō  
all euell. A mā's almes is as a purse  
with him and shall kepe a mans fa-  
uoure as the aple of an eye and af-  
terwarde shall it a ryle & paye every  
man his reward vpon his head. It  
shal fyght for the against thine ene-  
myes, better then the shylde of a gy-  
aunt or speare of the myghtye. A  
good honeste man is suerty for hys  
neighbour: but a wycked person let  
teth him come to shame. Forget not  
the frenshyppe of thy suertye for he  
hath geuen hys soule for the. The  
vngodly despyseth the good dede of  
his suerty, and the vnthankfull and  
ignoraunt leueth his suerty in dan-  
ger. Some man promyseth for hys  
neigh

the sonne of Syrach

neighbour and when he hath losse  
his honesty, he shal forsake hi. Su-  
ertiship hath destroyed many ariche  
man: & remoued them as the waues  
in the sea. Wychtye people hath te  
dyuen away & caused them to wan-  
der in straung countreis. An vngodli  
man transgressinge the comaunde-  
ment of the lord, shal fall into an  
euell suertiship: and though he force  
hymselfe to get oute, yet shal he fall  
into iudgement. Helpe thy neigh-  
bour out after thy power & beware  
that thou thy selfe fall not into such  
det. The chiefe thyng that kepech in  
thy life, is water & bread: clothynge  
and lodgyng, to couer the Name.  
Better it is to haue a poore lyuynge  
in a mans owne house, the delycate  
far among the straunge. Be it lytle  
or muche that thou haste holde the  
content with al, & thou shalt not be  
blamed as a vagabound: for a my-  
serable

Ecl. xxxix.

Ps. xxxvi b  
i. tim. vi. b  
heb. xlii. a



The booke of Iesus,

terable life is it, to go from house to house: and wher a man is frende, he dare not open his mouthe, though he one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, & heare many bitter tounge wordes namely thus: Go thy way thou straüger & prepare a table for thy selfe and fede me also of þe thou hast. Away þe straunger (so þe regardeth hys honoure no more) my brother cometh into my house, and so he telleth him the necessitye of hys house. These thynges are heuie to a mā that hath vnderstāding namely the forbiddinge of the house, and þe the lender casteth him in the tethe.

Of the correctiō of chyldren. Of the comodite of helth. Death is better then a sorowfull lyfe. of hye wysdom. Of thi ioye and sorowe of the harte.

Capi. xxx

**W**ho so loueth hys chyldre holdeth hym still vnder correction that

Pro. xlii. v.  
and. xlii. b

the sonne of Syrach.

that he may haue ioye of hym after-  
warde (and that he grepe not after  
his neyghbours dozes. He that tea- Deut. vi. 8  
cheth his son shall haue ioye in hym  
and nede not to be ashamed of hym  
among his acquaintaunce. Who so en-  
fourmeth & teacheth hys sonne gre-  
ueth the enemye & before hys frendes  
he may haue ioye of hym. Though  
the father dye, yet is he as though he  
were not dead: for he hath left  
one behynde hym that is lyke hym.  
In his life he saw him & had ioye in  
him & was not sorre in death, nei-  
ther was he ashamed before his ene-  
mies. For he left behynd him an auē-  
ger agaynst hys enemyes, & a good  
doer vnto the frendes. For the lyfe of  
childre he shal bynd the woundes to-  
gether & his hart is greued at euery  
cry. And butamed hors wil be harde  
and a wantō child wil be wilful. If  
thou byng vp thy son delycatly, he  
shall



The booke of Iesus

shall make the aftrayed, and yf thou  
playe wyth hym he shall brynge to  
heutnes. Laugh not with hym least  
Ecc. vii. 1. thou wepe with hym also, & least thy  
teeth be set on edge at the last. Geue  
hym not liberty in hys youth, and ex  
cuse not hys folly. Bow downe hys  
necke whyle he is yonge hit hym on  
the sydes while he is yet but a chyld  
least he waxe stubburne, and geue  
no more force of y, & so shalt y haue  
heutnes of soule. Teache thy chyld  
and be diligent therin, least it be to  
thy shame. Better is the poze beinge  
whole and stronge then a man to be  
ryche & not to haue his helth, helth  
and welfare is a boue all golde and  
a whole bodye aboue al treasure.

Ther is no ryches aboue a sounde  
body, and no ioye aboue the ioye of  
the harte. Deathe is better then a  
wretched lyfe, and eternall rest bet  
ter the cōtinuall syknes, The good  
thins

the Tonne of Syrach.

things that ar put in a close mouth  
ar lyke as when meate is layd vpon  
the graue. What good doeth the of-  
frynge vnto an ydol: for he can nei-  
ther eat tast nor smell. Euen so is he  
that is chased of the lorde, and bea- **Bel. d**  
teth the rewardes of iniquitye. He  
seyth wyth hys eyes, and grometh  
lyke a gelded man, that lyeth wyth  
a byrgyn & sygheth. Beue not ouer **Do. xlii. d**  
thy mynde in heuynes, and bere **rb. b. xv.**  
not thy selfe in thyne owne counsell **ti. d**  
**Ec. xxxviii**  
The tope & cherefulness of the harte **120. xliii**  
is the lyfe of man, and a mā's glad-  
nes, is the prolongyng of hys dayes  
Loue thyne owne soule, & comforte **ii. cor. vii b**  
thyne harte: as for sorow and heuy-  
nes, dyue it frome the, for heuy-  
nes hath slayne many a mā: & bryn-  
geth no profyte: zeale and āger shor-  
tē the dayes of the lyfe: carefulness &  
sorow bringeth age before the tyme,  
vnto a mery hart euery thyng hath



The booke of Iesus  
a good talt that he citch.

We ought to geue diligent hede to honesty.  
Of the that take payne to gather riches. The  
pysle of a ryche mā wythout a fault. we ought  
to lye dyonkennes and folow sobernes.

Capl. xxxi.

f. C. m. vi b

**T**Rauyle & carefulnes for ry-  
ches taketh awaye the slepe  
and maketh the fleshe to consume  
Whē one lieth & taketh care, he wa-  
keth euer by lyke as greate sycknes  
byketh & slepe. The ryche hath grete  
laboure in gathertinge hys riches to-  
gether, & the whiche the pleasur of his ri-  
ches he taketh his rest & is refreshed  
But who so labouryth & prospereth  
not, he is poore, & though he leue of,  
yet is he a begger. He that loveth ri-  
ches shal not be iustified: & who so  
foloweth corrupcyon, shal haue  
nought therof. I haue a one at com-  
in great misfortune bi reaso of gold  
and haue founde theyr destruccyon  
before

Eccel. viii. a

the sonne of Syrach.

before the. It is a tree of falling vnto the ꝑ offer it vp, and al such as be folish fal therein. Blessed is the riche which is found without blemyshe: and hath not gone after golde, nor hoped in monie and treasures. Wher is there such a one: and we shall comende him and cal him blessed, for great thynges doth he amonge hys people. Whoso is tried, and founde perfect in such thynges. shalbe commended and praysed. Who myghte offed & hath not offeded: who could do euell, & hath not don it: Therefore shal his good be stablyshed, and the whole congregacyon shall declare his almeses. If thou syt at a greete mannes table, open not thy mouthe wyde vpon it: and make not manye wordes. Remēber, that an euell eye is a shrew. What thyng created is worse the a wicked eye: therefore we peth it before every mans face: laye not



The booke of Iesus

thyne hande vpon euery thyng that  
Mat. vii. a the eye seyth: and stryue not wythe  
hym in the dyshe. Order by thy selfe  
what thy neyghbour woulde fayne  
haue, and be discreth in euery poynt  
Eate the thyng that is set before  
the manerlye, as it becometh a man:  
and eate not to muche, least thou be  
abhorred. Leauethou of fyrst of all  
because of nourtur, lest þ be he who  
no mā may satisfy whych may turne  
to thy decaye. When þ sittest among  
Ecl. xxxviii manye men, teache not thyne hande  
c. fyrste of all. How well content is  
a wyse mā with a lytle wine: so that  
in slepe thou shalt not be sycke ther-  
of nor fele any payne. A swet whol-  
som slepe shal such a one haue, & fele  
no inwarde grefe. He ryseth vp by  
tymes in the mournynge: & is well  
at ease in hym selfe. But an vnfacia-  
ble eater slepeth vnquyetly, & hathe  
ache and payne of the bodey.

¶  
thou

thou felest that thou haste eaten to  
moch, arise, go thy way, cast it of thy  
stomake, and take thy reste: and it  
shal ease the so that thou shalt bring  
no sicknes vnto thy body. My son,  
heare me, and despyle me not. and  
at the last thou shalt finde as I haue  
told the. In al thy workes be dylp: Rom. xlii. c  
gent and quicke, so shal ther no syck  
nesse happen vnto the. Who so Ps. xlii. a  
is liberal in dealing out hys meate  
many me shal blesse him: and praise  
hym wyth theyr lyps: and the same  
is a surer token of his loue, and faith  
fulnes. But he that is vnfaithful in  
meat, the whole cytye shal cōplayne  
of hym: and that is a sure experience  
of hys infydelyte and wyckednesse.  
Be not thou a wyne bibber for wyne Ephe. v. d.  
hath destroyed manye a man. The Judi. xli. a  
fyre proued the harde yron, euen so  
doeth wyne proue the hartes of the  
proude, when they be dronken.



Pro. xxxi. a  
Ecc. iii. c.

**W**yne soberly dronken, quyckneth  
the life of mā. If thou drinke it me-  
surablely, thou shalt be temperate.

What lyfe is it, that maye continue  
without wyne? (What taketh away  
the lyfe: euen death) wine was made  
fro the beginning to make mē glade  
(and not for dronkenes.) Wine me-  
surably dronkē is a reioysing of the  
soule & bodi. A mesurable drinke is  
health to soule & bodye. But yf it be  
dronken w̄ excesse, it maketh bytter-  
nes & sorow vnto the mynde. Dron-  
kenes fylleth the minde of the foo-  
lish with shame & ruyne, minyssheth  
the stēth & maketh woundes. Rebuke  
not thy neyghbour at the wyne, and  
despyse him not in his myrth. Geue  
him no Despiteful words: and please  
not vpon him w̄ contraty sayinges.

Ecc. x. a

Of the discrecyon and prayse of the preacher,  
and of the hearer. Of the feare, in fayth, & confi-  
dence of god

Lapi.

xxxii.

ye

The sonne of Sprach.

**I**f þu be made a ruler, pride not  
thy selfe therein, but be thou as  
one of þe people. Take diligent  
care for them and looke well thereto  
and whē thou hast done al thy devo  
ty, lye the downe: þu thou mayste be  
merrye with thē, & receaue a crowne  
of honour. Talke wisely and honest  
ly, for wysdome becometh the ryght  
well. Hynder not musycke. Speake  
not wher ther is no audyence: and  
poure not forth the wysdome oute  
of tyme, at an importunate. Lyke as  
the Carbuckle stone shyneth that is  
set in gold, so doth a song garnish þe  
wyne feast: & as the Smarage that  
is set in golde, so is the swetnesse of  
Musick bi the mirth of wyne. Beue  
care, & be styll, & for thy good beha  
uour, þu shal be loued. Thou yonge  
mā, speke that be cometh the, and  
that is profitable, & yet scarche when  
þu art twyse asked. Cōprehend much  
c. ii. with

Deu. xvi. a  
Rom. xii. b

Ecc. iii. a.  
Ecc. x. a

15



with few words. In many thynges  
be as one that is ignorant, geue  
eate, hold thi toung withal. If thou  
be amongemen of hyper auctoryte,  
desyre not to compare thy selte vnto  
them: and when an elder speakethe  
make not many wordes therein. Be-  
fore the thunder goeth lpyhteninge,  
and before hurtoz and shambastnes  
goeth loue and fauour. Stand by  
by tymes, and be not the laste: but  
get the home soone, and there take  
thi pastime, and do what thou wylte  
so that thou do no euell, and desyre no  
mā. But for al thyngs geue thanks  
vnto hym that hath made the, and  
replenished the wyth hys goods.

Who so feareth the Lorde, wylle re-  
ceiue hys doctryne: and they that  
get the to hym by tymes, shall fynde  
grace. He that seketh p̄ lawe shall be  
fylled withall: As for hym that is but  
fained, he will be offēded ther at, they  
that

that feare þ lord, ſhal rynd the iudg-  
ment, and thyr righteouſnes ſhal be  
kyndled as a light. An vngodly mā  
wil not be reſourmed, but can helpe  
hym ſelfe with the example of other  
in his purpoſe. A mā of vnderſtan-  
dyng deſpyſeth no good counſel: but  
a wyld and proude hodye hath no  
feare (Ye euen whē he hath delt raſh-  
ly wth an other man, but hys owne  
doynge ſhal be hys rebuke. My ſon  
do nothyng without aduiſement, ſo  
ſhal it not repente the after the dede  
Go not in the way wher thou mayſt  
fal, nor wher thou maiſt ſtomble a-  
gaynſte the ſtone. Geue not thy ſelfe  
into a laborious ſlepyperye waye  
and beware of thyne owne chyldren  
(and take hede of theym that be of  
thine owne houſhold.) In al thy wor-  
kes putte thy truſte in god from thy  
whole hart: for þ is the keepynge of þ  
cōmaūdemētſ whoſo beleueth gods



The booke of Iudas  
worde, taketh hede to the cōmaunde  
ments: and he that putteth hys trust  
in the lord, shall want nothing.

The deliuerance of hym that feareth god.  
The answer of the wyse. The litle creature  
of a sole. Man is in the hād of god, as the earth  
is in the hand of potter. We ought not to dys  
pose our selues to be com subject to other.

Capit. xxxiii.

**A** Here shall no euil happē vnto  
to hym that feareth god: but  
when he is in temptacyon, the Lord  
shall deliuer hym and kepe hym fro  
euyl.

A wyse man hateth not the lawe,  
but an ypocryte is as a shyp in ra  
ging water. A man of vnderstan  
ding geueth ceadēce vnto the lawe  
of god, and the law is faithful vnto  
hym. Be suer of the matter then  
talke therof: Be fyrst well instruct  
then mayst thou geue answer. The  
hart of the folish is like a catt whyle  
and hys thoughtes ren aboute lyke  
the

Some of the Synache.

the axeltree. Lyke as a wylde horse  
that nayeth vnder euerie one that  
sytteth vpon him: so is it with a scoz  
neful frende. Why doth one day ex=  
cell an other, seynge all the dayes of  
the yere come of the sun? The wyl=  
dom of the lord hath so parted them  
a sunder, and so hath he ordeyned y  
tyne and solempne feastes.

Some of them hath he chosen and  
halowed befoze other dayes. And all  
men are made of the grounde and  
oute of the earthe of Adam. In the  
multytude of science hath the Lorde  
sundryed them, and made theyz way=  
es of diuers fashions. Some of the  
hath he blessed, made much of them  
halowed them, and claymed them  
to him selfe. But some of them hath  
he cursed: broughte them lowe, and  
put the out of theyz estate. Lyke as  
the claye is in the potters hand and  
al the ordyng therof at his pleasure

Gene. ii. 8.  
15

Rom. ix. 21

c.iii.

so



so are me also in the hand of him that  
made the: so that he may geue them  
1. Cor. vi. c. as it liketh him best. Againste euil  
is good and againste deth is lyfe: so  
is the vngodlye agaynste suche as  
feare good. Behold these at the wor-  
kes of the best, and there are ever  
two agaynst two, & one set agaynste  
an other. I am a waked by last of al  
as one that gathereth after in har-  
uest. In the giftes of god and in his  
blessyng I am increased, and haue  
tylled my wyne presse, lyke a grape  
gatherer. Beholde howe I haue not  
laboured not onely for my selfe but  
for al such as loue nurtour & wisdom

Ec. xxiii. d

**H**earc me O ye greate men of the  
people and herke wyth your eares,  
ye rulers of the congregaciō. Geue  
not thy sonne and wyfe thy brother  
and frende power ouer the whyle  
thou lyueth an geue not awaye the  
substaunce & good to an other, leaste  
it

the sonne of Syrach

it repente the, and thou be fayne to  
beg therfore thy selfe . As longe as  
thou liuest and hast breth, let no mā  
chaūge the. For better it is thy chyl-  
dren to praye the, then that þ̄ shuld  
be fayne to loke in thep̄ hādes. In  
all thy workes be excellent, that thy  
honoure be neuer stayned . All the  
tyme when thou shalt ende thy day-  
es , and fynyshe thy lyfe, distribute  
thine inheritauce. The foder , the  
whyp, & the burthē belongeth vnto  
the ass: Meate, correctiō, and worke  
vnto the seruaūt. If thou set thy ser-  
uaunt to labour, thou shalt fynde  
rest. But yf thou let hym go ydel, he  
shall seke liberte. The yoke and the  
whyp bowe downe the harde necke,  
but tame thou thi euil seruaūt wyth  
bondes and correction. Sende hym  
to labour, that he go not ydel. For  
ydernes byryngeth much euil . Set  
hym to woorkē, for that belongeth  
vnto



unto hym, and becommeth him wel.  
If he be not obediēt, bynde his fetes  
but do not to much unto him in any  
wyle, and wythoute discrecion doo  
Cec. vii. nothing. If thou haue a faythfull  
seruaunte, let hym be unto the as  
thyne owne soule : ( intrate hym  
as a brother ) for in bloode hast thou  
gotted hi. If thou haue a seruaunte  
hold hym as thy selfe: for thou haste  
neede of hym as of thy selfe. If thou  
intreatest hym cruel, and kepest hym  
harde, and makest hym to be proude  
and to rene away from the, thou  
canst not tell what waye thou shalt  
seke hym.

Of dreames, diuinations: & enchauntmentes.  
We ought to confute vayne hope and lyenge.  
The prayse of them that feare god. Of dyuers  
workes of men. God doth not alow the workes  
of an vnfaythful man.

Lapi. xxxiii.

**U**nwyle people begyle the sel  
ues wyth vayne & disceitful  
hope

the sonne of Syrach.

hope, & folow trust in dremes. Who  
so regardeth dremes is like him that  
wyl take hold of a shadowe, and fo-  
low after the wi:d. Euē so it is wyth  
the apperings of dremes. Before the  
face is the licknes of a face. Who cā  
be clēsed of the vncleane? Or what  
truth can be spoken of a lyar. Soth  
sayng, wythcraft, sorcery, and dre-  
myng is but vanyte: lyke as when a  
womā trausyleth wyth chylde, and  
hath many fantasyes in her harte.  
Wher as such byspours come not of  
god, let not thyne hart vpon the. For  
dremes haue deceyued many a man  
and they failed, that put theyr trust  
therin. The law shalbe fulfilled w<sup>th</sup>  
out lyes, and wisdō is sufficient to a  
faythful mouth. What knowledge  
hath he that is not tryed? A wyse  
man that is well instructe, vnder-  
standeth muche: and he that hath  
good experience can talke of wysdō.  
He



The booke of Iesus

he that hath no experience, knoweth  
litle, & he that erreth causeth muche  
wickednes. He þ is not tryed, what  
thynges knoweth he? Who so folo-  
weth no rule, is ful of wyckednes.

When I was yet in errour, I lear-  
ned muche also: yee I was so lear-  
ned, that I could not expresse it all,  
and came oft in pael of death there-  
fore, tyl I was deliuered fro it (tho-  
tow þ grace of god) Now I se, that  
they which feare god, haue the right  
spirite: for they hope standerh in him  
that cā helpe them. And the eyes of  
the lord are on them that loue hym.

Who so feareth the lord, standerh in  
awe of no mā, and is not afraid, for  
the lord is his hope and comforte.

Blessed is the soule of him that fea-  
reth the lord: In whome putteth he  
his trust: who is his strength: for  
the eyes of the Lord haue respecte  
vnto them, that loue hym. He is their  
myghty

the sonne of Syrach.

myghty protectiō: and strōg ground:  
A defence for the heate, a refuge for  
the hote none day, a succour for stō-  
bling, & an helpe for fallying. He set-  
teth vp the Soule, and lyghtheneth  
the eyes: He geueth lyfe & blessinge  
He that geueth an offerig of vni-  
ghtuous good, his offeringe is refused,  
and the scornfull dealinges of the  
vni-ghtuous: please not god. (The  
lorde is theyrs only, that patientlye  
abide hym in the waye of the truth  
& of righteousness. The highest doth  
not alowe the giftes of the wicked.)  
And god hath no delyght in the of-  
ferings of the vngodly, neither may  
sinne be reconciled in the multitude  
of oblatiōs. Who so bringeth an of-  
fering out of the goods of the poore  
dothe euen as one that killeth the  
sonne before the fathers eyes.

Pro. xv. 9.

The bread of the nedeful is the  
lyfe of the poore: he that defraudeth  
him



The booke of Iesus  
 hym ther of, is a mā of blod. Who  
 so robbeth his neyghbour of hys li-  
 uynge doth as great syn as though  
 he slewe hym to deathe. He that de-  
 fraudeth the laborer of hys hyre, is  
 a bloodshedder. When one buyldeth  
 and an other breaketh downe: what  
 profyte haue they then but labour  
 Whe one prayeth and an other cur-  
 seth, whose voyce wyl the Lord hear  
 He that washeth hym self because of  
 a dead bode, and then toucheth the  
 dead agayn, what doth his washing?  
 So is it with a man that fasteth for  
 his synnes, and doth them agayne:  
 who wyl hear hys praiser? Or what  
 doth his fasting help hym.

It is well done to pray, and to do sacrifice.  
 The prayer of the fatherlesse and of the widow  
 and hym that humbleth hymselfe.

Capi. xxxv.

Who so kepeth the lawe, byyn-  
 geth offerpnyges ynough. He  
 that

the sonne of Syrach.

that holdeth faste the commaundes-  
ment, offereth the ryght health offe-  
ryng. He that is thākful & recōpen-  
seth, offereth fyne floure. Who so is  
mercypfull and geueth almes, that Heb. xxi. c  
Phil. iii. 8  
is the right thāke offering, god hath  
plesure. whē one departeth frō sinne  
and to forsake vnrightheousnes recō Ex. xxxiii. a  
cileth vs w̄ him. & thou shalt not ap- Gen. xlii. a  
pere empty before the lord: for al  
such is done because of the cōmaun-  
dement. The offering of the rightu-  
ous maketh the aulter fat, & a swete  
smell is it before the hyst. The offe-  
rynge of the ryghtous is acceptable  
vnto god, and shall neuer be forgot-  
ten. Geue god his honour w̄ a cher-  
ful hart: & kepe not backe the fyrst-  
linges of thy hāds. In al thy gistes II. Cor. ix. b  
shewe a mercypfull cōtēnāūce & ha-  
low thy tithes vnto god w̄ gladnes Cobi. iiii. b  
Geue vnto god, accōrdig as he hath  
enriched & prospered the, & loke what  
thyne



thyne hande is able, giue w<sup>th</sup> a cher-  
full eye: for the lord recompenseth,  
and geueth the seuē tymes as much  
agayn. Geue no vnrighuous gyt-  
tes, for suche wyl he not receyue.

Beware of wronge offerynges, for  
the Lord is a ryghtuous iudge: and

**B** regardeth no mans person: he accep-  
teth not the person: of the poore, but  
he heareth the prayer of the oppressed.

**Jud. iiii. d** He despiseth not y<sup>e</sup> desyre of y<sup>e</sup> father-  
les nor the widow when she poureth  
oute her payer before him. Doeth

not god le the teares that ren downe  
the chekes of the wydowe? Or hea-  
reth he not the cōplaynt, ouer suche  
as make her to wepe. For from her

**Leen. lii. d**  
**Act. x. a**

chekes do the teares go vp vnto hea-  
uen, and the Lord whiche heareth  
thē, doth accept thē: Whoso serueth  
god after his pleasure: shal be accep-  
ted & hys prayer reacheth vnto the

**A** clouds. The prayer of him that hū-  
bleth

the sonne of Syrach

bleth hym selfe, goeth thorow the  
cloudes, tyl she come nye. She wyl  
not be comforted, nor go her waye:  
tyl the best god haue respecte vnto  
her, geue true sentence, & perfourme  
the iudgment: And the lord wyl not  
be slacke in commyng, nor tary long  
tyll he haue smytten in sunder the  
backes of the vnnmerciful, and auen-  
ged him selfe of the Hethen: tyl he  
haue taken awaye the multitude of  
the cruell, and broken the cepter of  
the vnrightheous, tyl he geue euery  
man after his worckes and reward  
them after theyr doynge til he haue  
deliuered hys people maynteyned  
theyr cause, and reioyced the in hys  
merci. ¶ how faire a thinge is mer-  
cy in the tyme of anguyshe, and trou-  
ble: it is lyke a cloude of rayne that  
commeth in the tyme of a drouth.

A prayer to god in the persone of al fayth-  
full men with the prayse of a good woman.

Capl.

xxxvi.

D. I

Haue



The booke of Iesus

**H**ave mercy vpon vs, O lord  
thou god of al thyngs. Haue  
respect vnto vs shewe vs the lychte  
of thy mercyes and sende thy feare  
amonge the Heathen and straun-  
gers, whych like not after the: that  
they may know, how that ther is no  
god but thou: and that they maye  
shew thy wonderous workes. Lyfte  
vp thy hande ouer the outlandyshe  
hethē that they may learne to know  
thy might and power. Lyke as thou  
arte halowed in vs before them: so  
bryng to passe ꝑ thou maist be mag-  
nified also in thē before vs: ꝑ they  
may know the like as we know the.  
For ther is none other god, but on-  
ly thou O Lorde renue the tokens:  
& chaūg ꝑ wōderous workes, Shew  
thyne hand, & thy right arme glori-  
ously, raise vp thi indignacion, and  
poure out thy wrath. Take awaye  
the aduersary, and smite the enemye  
Make

the sonne of Dyrack.

Make the time short, remember the  
couenaunt that thi wondrous works  
may be praised. Let the wrath of the  
fyrre cōsume the that lyue so cruelly:  
and let the perishe that do thy people  
hurt. Smyte in sunder the heade of  
the prynces, that be oure enemyes,  
and say: there is none other but we.

Gather all the Tribes of Jacob  
together agayn, that they mai know  
how that there is none other God  
but onely thou that they may shewe  
thy wondrous works: and be thou  
thy peoples heritage, lyke as fro the  
begynning. O lord haue mercy vpon  
the people that hathe thy name  
and vpon Israell, whom thou hast  
lykened to a fyrst borne sunne.

O be mercifull vnto Ierusalē the Exo. lxxx. e  
city of the sanctuary, & city of thy rest  
Ierusalem withi unspeakable ver- 1 Par. vi. 2  
tues, & thy people withi glory. Be true  
witness vnto thy creature, whō thou  
D. II.                      madest



The booke of Iesus

madeft from the begynnyng, and  
rayfe vp the prophecyes that haue  
bene shewed in thy name. Rewarde  
thē that wayte for the, that thy pro-  
phetes may be founde faythfull. O  
lord hear the prayer of thy seruaunts  
accoꝝdꝝng to the blessing of Aaron  
ouer thy people (and gyde thou vs  
in the way of ryghteousnes) that al  
they which dwel vpon the earth, may  
knowe, that thou art the lord the e-  
ternal god, whych is from everlast-  
yng. The hely deuoureth al meates  
yet is one meate better then ano-  
ther. Lyke as the tounge tasteth be-  
nison, so doth an hart of vnderstand-  
ding marke false words. A froward  
hart bringeth heuynes, but a mā of  
experiēce lifteth hym vp agayne, the  
womā receaueth euerye man, yet is  
one daughter better thē a nother. A  
fater wife reioyseth her husbände &  
a mā loueth nothyng better. If the  
be

Num. vi. d.

1. Cor. ii. b.

the sonne of Syrach.

be louing and vertuous with al: the  
is not her housband like other men.  
He þ hath gottē a vertuous womā  
hath a godli pōcessyō: she is vnto hi  
an healpe & piller whet vpon he rest  
eth. Wher no hedge is ther þ goods  
ar spoyled: & wher no huswye is,  
ther the frēdles mourneth. Lyke as  
ther is no credence gyuen to a rob-  
ber that goeth frō one cytpe to an o-  
ther: So is not the mā beleued, that  
hath no nest & must turne in, where  
he may abyde in the nyght.

How a mā should know frendes, & coucelers, &  
search the company of a holy man. Capit xxxvii

**A** Very frende sayth: I wyl be a  
frendly vnto hym also. But  
ther is some frend whiche is ouely a  
freunde in name. Remayneth there  
not heuynes vnto deathe, when a  
companion and frende is turned  
to an enemy.

¶ moſte wycked pꝛeſumpcyon

D.iii.

from



The booke of Iesus,

From whence arte thou spronge bp  
to couer the earth with falsheid and  
vylceyter: Ther is some companyon  
whych in prosperyte reioyssethe w  
hys frende: but in the tyme of trou-  
ble, he taketh parte agaynst hym.

Ecc. vi. b.

Ther is som companion that moue-  
neth with his frend for the bely sake  
but when trouble cometh, he taketh  
holde of the shelde. Forget not thy  
frend in thy mynde, & thynke vpon  
hym in thy ryches. Seeke no coucell  
at thy kinsmen: & hide thy coucell fro  
such as beate the no god wyll.

Ecc. viii. c

Every couñseler byngeth forth his  
couñsele. Nevertheless, there is some  
that couñseleth, but for his owne pro-  
fite: Beware of the couñseler, and be  
advised afore wherto thou wylt vse  
him, for he wyl couñsell for hymselfe  
Lest he cast y lot vpon the, & sai vnto  
the. The waye and purpose is good  
& afterward he stande agaynst the  
and

the sonne of Syrach.

And loke what shall become of the.

Aske no counsell at hym, that suspecteth the fox an enemye, and hyde thy counsel from such as hate the.

Aske no counsell at a woman, concerning the thynges that she logeth for, nor at a fearfull and faynte hated body, in matters of warre: or at a merchaunte, howe deare he wyl chepen thy wares towarde his: or at a byer of sellyng: Or at an ennyous man of tanks geuyng: Or at the vnnmerciful of louing kyndnes (or at an vn honest mā of honesty) or at the flouthful, of workinge: Or at an hyrelinge whiche hath no house, or profyte or welthe. (An ydell body woulde not gadlye heare speake of muche labour.) Take no suche folk to counsell but be dyligente to seke Counsell at a vertuous man that feareth God, suche one as thou knowest to be a keeper of þ com

D.iii

mann



The booke of Iesus

commaundementes, whyche hath a mynde after thyne owne mynde, and is sorpy for the when thou stumblest.

And held thy counsell fast in thyn hart: for ther is no man more faythful to kepe it the than thou thy selfe. For a mans minde is sometyme more disposed to tell out, then seven watchmen that syt aboue in an hye place looking about the. And aboue al this pray the hiest, that he wyl leade thy way in faythfulnes & truth. Before all thy wordes aske counsell fyrst: and or euer thou dost any thyng, be well aduised. Ther be foure thyngs that declare a chaunged harte, wherout ther springeth euil and good, death, and lyfe and a masterfull tounge & bablith much. Some man is apte and wel instructe in many thynges and yet bett unprofitable vnto himselfe. Some man there is, that can geue wyse and prudence counsell and

the sonne of Syrach

and yet is he hated, & continueth a  
begger, for that grace is not geuen  
hym of god, to be accepted. An other  
is robbed of all wylde, yet is he wise  
vnto hym selfe, and the fruit of vnder-  
standyng is comendable in hys  
mouth. A wyse mā maketh his peo-  
ple wyse, & the frutes of hys wysdō  
fayle not. A wyse man shal be plen-  
teously blessed of God: and all they  
that se him, shal speak good of hym.  
The lyfe of man standeth in the nū-  
ber of the dayes but the dayes of  
Israell are innumerable. A wyse mā  
shal optayne faythfulnes and cre-  
dēce amōg his people, and his name  
shal be perpetual. My son. proue thi  
soule in thy lyfe and yf thou se anye  
euil thing. geue it not vnto her, for  
al thynges are not profitable for all  
men, nether hath euerye soule plea-  
sure in euery thyng. Be not greedy  
in euery eatinge, and be not hasty  
vpon

1. Cor. vi. 1.  
and .x. 6



**Eccl. xxx. b** vpon all meates, for excesse of meates bringeth sickness and gluttony cometh at the laste to an vnumerable heat. Thorow surfet haue many one perished: but he that dieteth himselfe temperately prolongeth his lyfe.

A physicion in liknes ought we to pray to find a physycon whych healeth by payre. The bewepynge of the dead. Sadnes, wylde. Arisyeeres of craftsmen  
Lapi. xxxviii.

**B**onour the physycon, honoure hym because of necessitye.

God hath created hym (for of hymest cometh medecine) & he shall receyue giftes of the kyng. The wisdom of the physicion: bringeth him to great worship, & in the syght of great men of this world, he shall be honorably taken. The lord hath created medecyne of the earthe: and he that is wyse will not abhorre it.

**Eccl. xv. a**  
**Eccl. vi. iiii. e**

Was not the bytter water made sweate wth a tree: that men might learne

sonne of the Dyzaiche.

leathe to knowe the vertue thereof.  
The Lord hath geue me wisdom, and  
vnderstandyng, that he myghte be  
honoured in his wonderous works  
With such doth he heale me, and ta  
keth away theyr paynes: Of suche  
doth the apotecary mak a cōfectyon  
yet can no man perfourme all hys  
workes. For of the lord cometh  
prosperous wealth ouer al the erth. **B**

My son, despyce not thys in thy  
sycknes, but pray vnto the lord, and  
he shall make the whole. Leane of  
from syn & order thy hādes a ryght:  
clense thy hart from al wyckednes.  
Geue a swete sauoured offryng,  
and the fyne floure for a tokē of re-  
membraunce make the offering fat  
as one that geueth the fyrst fruytes  
and geue rowme to the Physicion.  
For the lord hath created hym, let  
hym not go from the: for thou haste  
nede of hym. The houre may come,  
that

ll. Parv  
C. xxviii



that the sicke may be helped thorow  
thē, when they praye vnto the lord  
that he maye recouer, and get helth  
to lyue longer. He that synnethe be-  
fore his maker, shall fall into the ha-  
des of the Physicion.

Ecl. xxi. 8

My sonne bring forth thy teares  
ouer the dead: and begin to mourne  
as yf thou haddest suffered greate  
harme thy selfe and then couer hye  
body after a conueniēt maner, and  
dyspyce not his burial: Enforce thy  
selfe to wepe, and prouoke thy selfe

1. Cor. xiii

to mourne, & make lamentacion ex-  
pediently: & that a day or two, least  
thou be euell spokē of: & then cōfort  
thy self because of the heynnes. For  
of heynnes cometh death the heyn-  
nes of the hart breaketh strength.

Pro. xli. 8

and. xvi. 8

Ecl. xxx. c

Heynnesse and pouerty greueth the  
hart in tēptaciō and offence. Take  
no heynnesse to hart, dyue it awaye  
and remēber the last things. Forget

the sonne of Syrach.

It not for ther is no turning again.  
Thou shalt doo hym no good, but  
hurte thy selfe. Remēber hys iudge-  
ment, thynne also shalt be lyke wyse:  
vnto me yester day vnto the to day.  
Let the remembraunce of the deade ii. Mc. xli. e  
cease in hys reste, and comforte thy  
selfe agayne ouer hym, seynge hys  
spirite is departed from hym. The  
wyldom of the Scribe is at conue-  
nient tyme of teste: and he that cea-  
seth from exercyse and labour shall  
be wise. He that holdeth the plough D  
and hath pleasure in prodynge, and  
driving the Oxen and goeth about  
wyth such workes, he can speake of  
Oxen: He setteth his harte to make  
fallowes, and is diligent to gyue the  
kyne fodder. So is euerye carpenter  
also and workemaster, that labou-  
reth still nyght and day: he carueth  
graueth, and cutteth oute, and hys  
desyre is in sundry cunning thyngs  
hys



The doke of Iesus.

hys hart ymagineth, howe he maye  
connyngly cast an ymage, hys dylig-  
gence also and watchynge perfout-  
meth the worke. The yron smyth in  
lyke maner brydeth by hys stythe,  
and doth hys dyligence to labour  
the yron. The vapoure of the fyre  
brenneth his flesh, & he must fyght  
with the heate of the fornaice. The  
noyse of the hāmer soundeth euer  
in hys eares, and hys eyes loke still  
vpon the thyng that he maketh. He  
hath set hys mynde ther vpon: that  
he wyl make out hys worke. & ther-  
fore he watcheth howe he maye set it  
out, and bryng it to an ende.

¶ So doth þe pottier sit by hys worke  
he turneth the whele aboute w<sup>ch</sup> hys  
fete he is diligent & careful in al doyn-  
ges and his labour & worke is with-  
out nūber He fashyoneth the claye  
wyth hys arme, and with his fete he  
tempereth it. His harte ymagyneth  
how

The sonne of Drach.

how he may make it pleasaunt & hys  
diligence is to clese the eue. Al these  
hope in theyr lāues, & euery one thi  
keth to be coning in his worke, with  
out these may not y cyties be mayn-  
teined, inhabited, nor occupied, and  
they come not hye in y cōgregation:  
in the counsell of the people, they be  
not required, they vnderstande not  
the couenaut of the lawe: they can  
not declare equitie and iudgemente:  
they cannot finde out the darke sen-  
tence, but thowse them shall the  
creature of the worlde be mayntey-  
ned: theyr prayer concerneth onelye  
the worke and labour of connyng.

A wyse man. The workes of god vnto the  
good thynges do profite: but vnto the euil eue  
good thynges ar euill. Capi. xxxix

**H**e that applyeth hys mynde  
to vnderstand the law of God  
doth diligently seke out y wis-  
dome of theym of the olde tyme and  
exercey



The booke of Iesus  
exercyseth hym selfe in the prophes-  
tes . He kepeth the sayings of fa-  
mous men, and preasseth to the un-  
derstandinge of darke sentences of  
wysdom. He seketh out the mysterye  
of secrets sayings, and exercysethe  
hym self therein continually. He doeth  
seruice amonge greate men, and ap-  
pereth before the Prince: He goeth  
into a straunge countre, and trauay-  
leth thorow it: loke what good or e-  
uell is amonge men, he proueth it  
& seketh it out. He purposeth in hys  
hart, to resorte early vnto the Lorde  
that made hym, and to praye before  
the hiest god. He openeth his mouth  
in prayer, and prayeth for hys syn-  
ners. When the great Lorde wyll, he  
shall be fylled wth the spyte of un-  
derstanding, that he may then poure  
oute wyle sentences and geue than-  
kes vnto the lorde in hys prayer  
He shall order hys deuyse, and  
leade

the sonne of Syrach

leade hys knowledge a ryghte, and  
geue hym vnderstandyng of secreete  
thyng. He shall shewe forth the scy-  
ence of hys learnynge, and reioyce  
in the couenaunt of the lawe of the  
Lorde. The whole congregacyon  
shal commend hys wysdom, and it  
shall neuer be put out. The remem- Ec. xliiii. 9  
braunce of hym shal neuer be forgot-  
ten, and hys name shal contynue  
from one generacyon to an other.  
His wysdom shalbe spoken amōge  
the people and the whole congrega-  
cyon shal openly declare his prayse.  
Whyle he liueth, he hath a greater  
name then a thousand besyd, & after  
hys death, & same name remayneth  
vnto hym. Yet will I speake of mo-  
men of vnderstanding, for I am ful  
as the sycone. Berken vnto me (ye  
holp vertuous chyldren) bring forth  
frute, as & rose that is plāted by the  
bokes of & feld, & geue you a swete  
e. i. smell



As small as Lybanus, floure as the  
rose gardynes, sing a song of praise  
¶ geue thāks vnto god ouer al his  
works. Geue glory and honou vnto  
the lord, shew hys prayse w your  
lippes. Ye euen wyth the song of  
your lyps, with harpes and plange  
and in geuyng thanks vnto hym,  
say after thys maner. All the works  
of the lord are excedyng good, and  
al hys commaundementes are meate  
and conuenient in dwe season.

Gen. i. d.

¶ A mā nede not to say: what is that?  
what is that? for at tyme conueny-  
ent they shal al be sought. At his co-  
maundemente the water was as a  
wall, and at the word of hys mouth  
the water stode styll. In hys comaū-  
dementes is euery thyng acceptable  
and reconfyled, and hys health can  
not be mynished.

Gen. vii. d.

¶ The workes of Aſh are before hym,  
and ther is nothing hid fro his eyes  
He

the sonne of Syrach.

He seyth from everlastyng to everlastyng & that is nothyng to wonder full or hye vnto hym. A mā nede not to say thē, what is this or that? For he hath made all thyngs to do good vnto man. Hys blessing shal runne ouer as the streame, & moysture the erth like a floud of water. Like as he maketh the water for drouth so shal hys wrath fall vpon the heathen.

Hys wayes are playne and ryghte vnto þe iust, but the vngodly stōble at thē. For the good at good thyngs created from the begynnynge, and euil thynges for the vngodlye. All thynges necessary for the life of mā are created from the begynnynge: water fyre yrome, and salte, meale, wheate, and honye, mylke, & wyne, oyle, and clothyng. All these thyngs are created for the best to the faythfull. But to the vngodly shall all these thynges be tourned to  
E. ii. the

Eccl. xlii. b  
Ro. vii. v.

Eccl. xxi. c.

i. Tim. iii.



The booke of Iudas

the hurte and harme. There be sprits that are created for vengeance and in there rygorousnesse haue the fastened theyr tormentis. In the  
Ma. xrv. d time of the end they shall poure out  
Eccl. xl. b theyr strength, & pacifye the wrath of him that made them. Fyre, Haile, hunger and death: all these thynges are created for vengeance.

The teth of wyld noy!ome beasts the Scorpions, Serpentes: & the swerde are created also for vengeance to the destraccyon of the vngodlye. They shalbe glad to do his commaundementes: and whē nede is, they shal be redy vpon earth & whē theyr houre is come, they shal not ouerpasse the commaundement of the Lorde.

Therefore haue I taken a good courage vnto me from þe begynnyng & thought to put these things in wytyng, & to leaue them behynd me. All the workes of the lord are good and  
Gen. i. b he

the sonne of Syrach

he geueth euery one in due leason, &  
whē nede is so þ a mā ned not to say  
thys is worse then that. For in due  
leason they are al pleiaunt & good  
And therfore prayse the Lord wyth  
whole harte, and mouthe, and geue  
thankes vnto hys name.

Of any miseries lyght in a mans lyfe. Al thynges  
pass a way, but a fayne & stable fayth res  
maynerh Of the blessing of the ryghteous, and  
perregatyue of the feare of God. Capi. xl

**A** Great trauaille is creatid for  
all mē and an heuy yoke vpon  
all menne childzen from the daye  
that they go oute of theyr mothers  
wombe, tyll they be buryed in the  
earth the mother of al things: name  
lye, theyr thoughtes and ymagina  
cyon, feare of the hart, counsell, me  
dytacyons, longyng and desyre the  
daye of death: from the hyeste that  
setteth vpon the glorious seat, vnto  
the loweste and mooste synple vpon  
e.iii. the



The booke of Iesus

the earth from hym that is gorgeously arrayed and weareth a crowne vntyll hym that is but homely and simply clothed. Ther is nothyng but wrath, zeale fearfullnes, vniquietnes, & feare of death, rigorous, anger and stryfe. And in the nyghte when one shuld rest and sleape vpon his bed, sleape chaūgeth hys vnderstandyng and knowledge. A lytle or nothyng is his rest, in the slepe as well as in the day of labour.

23

He feareth and is dysquieted in the vision of hys harte, as one that runneth out of the battaile: and in tyme of health he awaketh and marvelleth that the feare was nothyng. Such thyngs happē vnto al fleshe both man and beaste: but seven fold to the vngodlye. Forcouer death bloudshedynge, stryfe, and sword oppressyon, hunger, destruccyon, and punyshment. These thyngs are all

Gen. xix. e

The sonne of Syrach.

Al created agaynst the vngodly, and  
for theyr sakes came the floude also  
Al that is of the earth, shall turne to  
earth agayne: and all waters ebbe a-  
gayne into the sea. All byrbes & vn-  
rightuousnes shall be put away, but  
faythfulnesse & trueth shall endure  
for euer. The substantiue and good-  
des of the vngodly shall be dyed vp  
and shrink away as a water floud  
and they shall make sounde lyke a  
great thonder in the rayne.

Lyke as the rightuous reioyseth &  
whē he openeth hys hāde, so shall the  
transgressours be faynte, whē theyr  
goodes banishe and consume away  
The chyldren of the vngodlye shall  
not obtayne manye braunches: and  
the vncleanne rootes vpon the hye  
rockes shall be rotte oute before the  
grasse by the waret syde and vppon  
the ryuer banks.

Ecc. xlii. b

Frendlynesse and lyberaltie in  
e. liii. the



The booke of Iesus

the increase and blessing of god, is  
lyke a paradise & gardenne of plea-  
sure: suche mercy also and kyndnes  
¶. xl. vi. b endureth for ever. To laboure and  
to be content wyth that a man hath  
is a swete pleasaunt lyfe and that is  
to fynde a treasure aboue all trea-  
sures. To beget children and to re-  
paye the cytpe, maketh a perpetual  
name, but an honest womā is more  
¶. xxxiii. a worth thē they both. Wyne & myn-  
strelly reioyse the harte, but the loue  
of wysdom is a boue them both.

Wyppynge and harpyng make a  
¶ swete noyse, but a frendlye tounge  
goeth beyond thē both. Thyne eye  
despyeth fauoure and beuty, but a  
grene scde time rather thē they both  
A frende and companion come toge-  
ther at oportunitie, but aboue them  
both is a wyfe that a greeth wyth  
her housband. One brother helpeth  
an other in the tyme of trouble, but  
almes

the sonne of Syrach

Almes shall deliuer moze then they  
both. Gold & syluer fasteneth þe fete,  
but a good counsell is moze pleasaunt  
then they both. Temporal substance  
and strength lyft vp thy minde, but  
the feare of þe lord is moze then they  
both. The feare of the lord wateth  
nothing, & nedeth no help. The fear  
of the lord is a pleasaunt gardene  
of blessing and nothing so bewtiful  
as it is. My son lead not a beggers  
lyfe, for better it were to dye then to  
begge. Whoso loketh to an other  
mans table taketh no thought for  
hys owne lyuyng, howe to vpholde  
hys lyf, for he fedeþ hym selfe with  
other mens meate. But a wyse and  
wel nurtured mā wyll beware ther-  
of. Begging is swete in þe mouth of  
the vnchamefast, but in hys bellye  
ther burneth a fyre. ⁊

Of the remembraunce of death. Death is not to  
be feared & curse vpon them that forsake the  
lawe



The booke of Iesus  
law of god. Good name and fame. An exhorta-  
cion to geue hede vnto wysdom. Of what thyng  
a man ought to be ashamed.

Cap. xlii.

**D**eath, howe bytter is the re-  
membraunce of the, to a man  
that seeketh rest and comforte in hys  
substaunce and ryches, vnto the man  
that hath nothing to vex him, and  
that hath prosperite in all thynges,  
yes vnto hym that yet is able to re-  
ceyue meat: ¶ Death howe accepta-  
ble and good is thy iudgemēt vnto  
y nedeful & vnto hym whose strength  
fayleth, and that is now in hys last  
age, and that in al thynges is ful of  
care and fearfulness: vnto hym also  
that is in dyspayre, and hath no  
hope nor pacyence: Be not thou a-  
frayde of death, remember them  
that haue ben before the and that  
Gen. viii. come after the: thys is the iudge-  
ment of the Lord ouer al flesh. And  
whi

Some of the Sprache.

Why wouldest thou be agaynst this  
pleasur of þe hieft. Whether it be the  
an hundredth, or a thousand yeres: deth  
asketh not how longe one hath liued.

The chylde[n] of the vngodly are <sup>is</sup>  
abominable chylde[n], and so are <sup>Eccle. xl. c.</sup>  
they that kepe compaignye wythe the  
vngodly. The inherytaunce of un-  
godly chylde[n] shal come to naught  
and theyr posterite shal haue per-  
petuall shame and confusion. The  
chylde[n] complayne of an vngodly  
father: and why? for his sake they  
are rebuked and despised. Wo be vn-  
to you, (O ye vngodly) which haue  
forsaken the lawe of the best god:  
yf ye be borne, ye shal be borne to  
curse, yf ye dye, the curse shal  
be your porcion.

All that is of the earth, shal turne <sup>Eccle. xi. a</sup>  
to earth agayne, so go the vngodly  
also out of the curse into destructiō.  
The sorow of men is in theyr body:  
but



Eccl. xxii. a

but the name of the vngodli shalbe  
put out, & labour to get the a good  
name, for that shal cōtinue surer by  
the: the a thousande greates treasures  
of gold. A good lyfe hath a nūber of  
days but a good name endureth euer

Eccl. xx. b

My children, kepe wysdō in peace:  
for wysdō that is hyd and a trea-  
sure that is not sene, what profyte  
is in them both? A man that hydeth  
hys folyschys, is better then a man  
that hydeth hys wysdom.

Therefore be ye turned at my wor-  
des: for it is not good, in al thyngs  
and alwaye to be ashamed. True  
saythe muste proue and measure it.

Be ashamed of whordom, before  
father and mother. Be ashamed of  
lesyng, before the prince and men of  
aucthorite, of sinne before the iudge  
and ruler. Of offence, before the cō-  
gregacyon and people. Of vnrigh-  
tuousnes: before a cōpanion & frende  
Of

the sonne of Wyack.

Of theft, before thy neighbours. As *Roma. 13. 9*  
for the truth of god and his cove-  
nant, be not ashamed thereof. Be  
ashamed to lye with thyne elbowes  
vpon the bread: Be ashamed to loke  
vpon harlottes. Be ashamed to turn  
away thy face from thy frende: Be  
ashamed to take and not to geue.  
Be ashamed also to looke vpon an  
other mans wyfe: and to make ma-  
ny tryflinge wordes with her maide  
or to stand by her bed syde. Be sha-  
med to vpbraid thy frende: when  
thou geuest any thing, cast hym not  
in the tethe wythall.

Secretes may not be opened. The law of god  
must be taught. A daughter. A woman. God  
knoweth all thynges. yea euen the secretes of  
the hart.

Capl.

xlvi.

**R**etherse not a thyng twice and  
vnclose not the wordes that  
thou haste heard in secreete. Be sha-  
me faste and wel manered in dede.

So



The booke of Iesus.

Shall euery mā sauiour the. Of these  
thynges be nat thou ashamed, and  
accept no person to offend. Namely  
of these things be not ashamed: Of  
the law of god, of the couenant, of  
iudgement to brynge the vngodlye  
fro his vngodlines vnto righteou  
nesse, and to make hym a good mā:  
to deale faithfully w thynighbour  
and companyon, to distribute the he  
ritage vnto the frēdes: to be diligēt  
to kepe trwe measure and weyghte  
to be content, whether thou gettēste  
much oz lyttell, to deale trulpe wth  
temporal goodes in byeng and sel  
ling to bring vp children wth dili  
gence, to correct an euell seruaunte,  
to kepe that thyn is fro an euell wife  
to sette a locke where many handes  
are what thou deliuerēste and ga  
uest oute to be kepte, to, tell it, and  
waye it, to wryte vp all thy oute  
geuing and receiuing, to enfourme  
the

the sonne of Syrach.

the vnlearned and vnwise : Of the  
ages, that are iudged of the yonge  
Yf thou be dyligente in these thynges,  
trulye thou shalte be learned  
and wyse, and accepted of al men. 25

The Doughter maketh the father  
to wathe secretlye, & the carefulnesse  
that he had for her taketh awaye his  
sleepe, yea in the youth, lest she shuld  
ouergrowe him. And when she hath  
an husband, lest she shuld be hated  
lest she shuld be defiled or rauished  
in her virginite, or gottē w̄ chyld in  
her fathers house (Or when she cō=  
meth to the man) leaste she be haue  
her selfe not righte, or contynue vn=  
fruitful. If thy doughter be wanton  
kepe her straitelye, leaste she cause  
thyne enemyes to laughe the to  
scorne and the whole Cytie to ge=  
ue the and euell reporte, and soo  
thou be fayne to heare thy shame  
of euerye man, and be confounded  
before

Ecol. xvi. a



The booke of Iesus  
before al the people. Beholde not e-  
uery bodys bewte, and haue not  
much dwellyng amōg women. For  
lyke as the worme and moth com-  
meth out of clothynge, so doth wic-  
kednesse come of women.

Gene. iii. d It is better to be wyth an euil man  
than wyth a frendly wyfe that put-  
teth one to shame and rebuke. I wil  
remember the workes of the Lorde  
and declare the thynges that I haue  
sene. In the wordes of the lorde are  
hys workes: The sunne ouerloketh  
all thynges wyth hys shyne, and all  
hys workes are ful of the cleannesse  
therof. Hath not the lorde broughte  
to passe, that his sayntes shuld tell  
oute all hys wonderous workes,  
whych the almyghty Lord hath sta-  
blyshed. All thynges endure in his  
glory. He seketh out the grounde of  
the depe and the hart of men, and he  
knoweth al theyr ymagynacion and  
wisdom.

the sonne of Synach.

Wysdome. For the lord knoweth all  
science, & he loketh into the token of  
the tyme. He declarthe the thynges  
that are past and for to com, and opf  
closeth thynges that are secret.

No thought maye escape hym ney- Job. xlii. a  
ther may any word be hyde fro him

He hath garnished the hye excelen- Esa. xlix. s  
te woorkes of hys wysdome, and he is  
from everlastynge to everlastynge.

Unto hym may nothyng be added  
neyther can he be minyshed, he hath  
no nede also of any mans counsell.

O howe amynable at al his woorkes  
and a sparke to looke vpon. They  
lyue all, and endue for euer: and  
when so euer nede is, they are all o-  
bedyent vnto hym. They are all

Double, one agaynste an other: he De. xxxii. a  
hath made nothing that hath faute  
or blemyshe. He hath stablyshed the  
gooddes of euerye one, and whoe  
maye be satysfied with hys glorie

f. i. when



The Booke of Iesus.  
when he seith it.

The sunne of the creacion of the workes of god  
Capt. xliii.

**T**he glory of the bright, is the  
fayer and cleare symmet  
the beuty of the heauen is hys glo-  
rious clearnesse. The Sunne when  
it apperethe, declarthe the daye in  
the goynge out of it, a maruellous  
worke of the hiest. At noone it bur-  
neth the earth, and who maye abide  
for the heat therof. Whoe so kepeth  
an ouen when it is hote, thre tymes  
more doth the sunne burne vpon the  
mountaynes, when it bzyetheth  
out the fyre beames and shyneth  
wyth the bryghtnesse of it, it blyn-  
deth the eyes. Great is the Lorde  
that made it, and in hys commaun-  
dement he causeth it to tounne hastes-  
lye. The Moone also in all, and  
at cōueniaunt season it sheweth the  
tymes and is a tokē of the time. The  
token

Pla. lxxxv.

Gen. i.

sonne of the Synache.

token of the solempne feast, is taken **Exod. xlii. a**  
of the mone, a light that mirthly the  
and increaseth agayne. The  
moneth is called after the Moone,  
it groweth wonderously in her chan  
gyng.

The armye of Heauen also is  
in the heyght in the firmamente of  
heauen it geueth a cleare and glo  
rious shyne. This is the cleare  
nesse of the Starres, the bewtyfull  
appartell of heauen, the apparrell  
that the Lorde lyghteneth in the  
heyght. In his holy worke they  
continue in theyr order, and not one  
of them fayleth in his watche. **Gen. i. a**  
Looke vpon the rayne bowe, and prayse  
hym that made it, verry bewtyfull  
is it in hys shyne.

He compasseth the Heauens about  
with hys clearenesse, and glory, the  
handes of the hyste haue bended  
it. Thow we hys commaundement

f. ii.

he



The booke of Iesus,

he maketh the snowe to fal, and  
the thounder of hys Judgement  
to smyte hastily. Thowwe hys cō-  
maundement the treasures are ope-  
ned, & the cloudes flye as the fowles  
In hys power hath he strengthened  
the clouds, & broken & haile stones.

The moūtaines melt at the syght  
of hym, the wynd bloeth accordyng  
to hys wyl. The sound of hys thon-  
der beateth the earthe, and so dothe  
the stozme of & north: & wynde winde  
also lyghte the downe as a fethered  
foule, casteth oute, and spreadeth the  
snowe a brod, & as the greschoppers  
that destroye al, so falleth it downe  
The eye mirauayleth at the bewtye  
of the whytnes therof, and the harte  
is a frayd at the rayne of it. He pou-  
reth out the frost vpon the earth, like  
salte & whē it is frosen, it is as sharp  
as the prycke of a thystel.

¶ When the cold North wynde blo-  
weth

The sonne of Syrach.

With harde Chrystall cominethe of  
the water. He lighteth doune vpon al  
the gatherynge together of water  
& putteth on the waters as a breast  
plate. He deuoureth the mountaynes  
and burneth the wylderhelle, and  
loke what is grene, he putteth it out  
lyke fyre. The medycyne of all these  
is, when a cloude comineth hastely,  
and when adew comineth vpon the  
heath, it shall be refreshed a gayne.

In hys word he styllith the wynd  
In hys counsell he setteth the depe,  
and the Lord Iesus plated it. They  
that sayle ouer the sea, tel of parel-  
les and harmes therof and when we  
heare it wyth our eares, we mar-  
uayled therat. For ther be straunge  
wonderous workes, dyuers maner  
of nyce beastes & whale fishes. Tho  
rowe hym at al thynges set in good  
order and perfourmed, and in hys  
word al thynges endure.



The booke of Iesus

I speake muche, but I can not sufficiently attayne vnto it, for he himselfe onelye is the perfeccyon of all words. We shuld praise the lord after al oure power, for he is greate in al hys woorkes. The Lorde is to be feared, yee verye greate is he, and maruaylous in hys power, Praise the Lord & magnify hym as muche as ye maye, yet doth he farre exceede al prayse.

Ps. xc. vi. a

Magnifye hym wyth all your power and laboure earnestlye, yet are ye in no wyse, able sufficientlye to praise hym. Who hath sene hym that he might tel vs. Who can magnify him so greatly as he is: For there ar hyd yet greater things then these be as for vs, we haue sene but fewe of hys woorkes. For the Lorde hath made al thynges, and geuen wysdō to such as feare god.

Deu. v. c  
Iosu. i. b

The prayse of certayne holy men.

Benoch  
Roe

The sonne of Symeon.  
Aor, Abram, Isaac, and Jacob.  
Lapi. xliii.

**L**et vs come nd to noble fa-  
mous me, and the generatiō  
of our loze elders & fathers. Many  
more glorious actes hath the Lorde  
done & shewed his great power euer  
sence the begynnyng. The noble fa-  
mous me reigned in theyr kingdōs  
and bare excellēt rule: In their wis-  
dom & vnderstādyng, they folowed  
the counsell shewed in þe prophetes.  
They led the folke thorow the coun-  
cell & wisdom of the Scribes of the  
people, wyse sentences are foude in  
theyr instruccion. They sought the  
swetnesse and melodye of musycke,  
and brought forth the plesaunt son-  
ges in scripture: They were ryche  
also, and could comforte and pacify  
those that dwelte wyth them. At  
these were verye noble and honour-  
table men in theyr Generacyons.

Ex. xliii.

as



The booke of Iesus

and were wel reported of in theyr tyme. These haue left aname behind the, so that theyr prayse shal alwaye be spoken of. After warde ther were some whose remembraunce is gonne. **Gen. xlii. d**  
**25** They came to naught and perished as though they had neuer byne: and became as though they had neuer be borne, yea and theyr chyldren also wpyth them.

Neuerthelesse these are lounge men whose ryghtuousnesse shal neuer be forgotten, but contynue by theyr posterite: Theyr chyldren are an holy good heretage: Theyr sede endured fast in the couenaunt. For theyr sakes shal theyr chyldren and sede contynue for euer, and theyr prayse shal neuer be put downe. Theyr bodies are buryed in peace, but theyr name lyueth for euer more. The people can speake of their wysdom, and the congregaciō can talke of  
of

sonne of the Syraché.

of theyr praye. Enoch walked righ Eccl. xlii. c.  
acceptably before the lord. Gen. v. c. There-  
fore was he translated for an exāple  
of a mēdēmēt vnto the generaciōs:

Noe was stedfast and ryghteous  
man, and in the tyme of wraithe he Gen. vi. a.  
became a reconcylynge. and. vii. g. Therefore  
was he left a remenante vnto the  
earth, whē the floude came. An ever  
lasting couenaunt was made wyth Gene. ix. c.  
hym that al fleshe shulde perysh Gen. xviii. no  
more wyth the water. Abrahā was  
a greate father of manye people: in  
glory was ther none lyke vnto hym  
He kepte the lawe of the hyste, and  
came into a couenaunt wyth hym.  
He set the couenaunte in hys fleshe Gen. xxi. a.  
and when he was proued, he was  
fōūd faithful: Therefore swore god  
vnto hym w an othe, that he would  
blesse all people in hys sede, that he  
would multiplye and increas him  
as the duste of the earth and exalte  
hys



The booke of Iesus

his seide as the starres: yea and that  
hys seide shulde haue the possession,  
and inheritaunce of the lande frome  
sea to sea, and from the ryuer vnto  
the borders of the world.

**Gen. xxi. a** Wyth Isaac dyd he stablyshe the  
same couenaunte, for Abraham his  
fathers sake: yea that gracious  
blessyng and health of al men, and  
couenaunte dyd he stablyshe wyth  
**Ge. xxviii. c**  
**xxix. xxx.** Isaac, and made it to rest vpon the  
**Iosu. xxi. c**  
**and. xlv** heade of Jacob. He knewe hym in  
that he prospered hym so well and  
rychely, and gaue hym an herptage  
and sundred hys porcion by it selfe,  
and parted it amonge the twelue  
tribes. Mercyfull men brought he  
out of hym whych found fauour in  
the syght of all fleshe:

The prayse of Moyses, Aaron, and Phinches  
Capt xlv.

**Exo. xix. a.**  
**Deut. v. c.**

**M**oyses beloued of god & men  
whose remembraunce is in  
hys

the sonne of Dyach.

hys prayse: hym that the lord made  
like in the glory of the saintes and  
magnifyed hym: So that the ene-  
myes stode in awe of hym, thowhe  
hys wordes he dyd great wonders.  
He made hym grete in the syght of  
kynge, gaue him commaundemēt  
before hys people, and shewed hym  
hys glorious power. He stablyshed  
hym wyth faythfulnes, and meke-  
nesse, and chose hym oute of all men  
For he heard his voyce, and led him  
in the darke cloude and ther he ga-  
ue hym the commaundementes, yea  
the lawe of lyfe and wysdome that  
he myght teache Jacob hys coue-  
naunt, and Israel his lawes.

Num. xii. a

Exo. xli. b.

He chose Aaron his brother also out  
of the tribe of Levi, exalted him, and  
made hym such like. An euerlasting  
couenaunte made wyth hym and  
gaue him the priesthood in þe people  
He made him glorious in bewtyful  
aray

Ex. xviii. a



The booke of Iesus

array, and clothed him with the garment of honour. He put perfect ioye vpon hym, and gyrded hym with strength. He deckt hym with syde clothes, & a tunicle with an ouerbodye cote, also a gyrdell. Rounde about made he hym belles of golde, and that many, that when he wente in the sounde myght be heard, that they myghte make a noyse in the sanctuary, and geue the people warninge. The holye garmente was wrought and broderde with golde, yelow sylke and purple. And in the brestlap there was a goodlye worke wherein was fastened lyght and perfectnesse.

Exod. liii

Upon the same also ther was a worke fastened, and set with costly precious stones, albound with gold and thys he brought in hys migration. The stones were fastened for a remembraunce, after the number  
of

the sonne of Syrach.

of the twelue tribes of Israel. Upō  
his mitter there was a place of pure  
golde a grauen ymage of holynes,  
a famous and noble worke, gath-  
red & pleasaūt to loke vpo. Before  
hym were there sene no suche fayre  
ornamentes, and these it behoued  
him alway to vse: Ther might none  
other put thē on, but onely his chyl-  
dren and his childers chyldren per-  
petually Daylye performed he hys  
burnt offeringes two tymes. *Leut. viii. 2.* Moyses  
fylled hys handes, and anoynt-  
ed hym wyth holy oyle.

Thys was now confyrmed hym w  
wyth an euerlastyng couenaūt, & to  
hys sede as the dayes of heauē, na-  
mely, that his chyldren shuld alway  
minyster before hym: & perfourme  
the office of the presthod, and wylly  
the people good in his name. Before  
al men liuing chose he hym, that he  
shuld offer incēce before the Lorde,  
and



The booke of Iesus.

Deu. xxi. e  
and .xxi. a.  
Wala. ii. b

and make odours for al wet sauour  
and remembraunce, that he shoulde  
recōcyle the people of the lord wyth  
hym agayne. He gaue hym auctho-  
ryte also in hys commaundemen-  
tes, and in the couenaunte, that he  
shoulde teache Iacob the statutes  
and testymonyes and to enfourme  
Israell in hys law.

Ex. xvi. a.

Therfore there stode vp certayne  
against hym, and had enuye at him  
in the wilderness: namelye they that  
were of Dathā and Abiramys syde,  
and the furpous congregacyon of  
Chore. Thys the Lorde saw and it  
dyspleased hym, and in hys wrath  
full indignacion were they conu-  
med. A great wonder dyd he vpon  
them, and cōsumed the with the fyre.  
Besyde thys, he made Aaron yet  
more honorable and glorvous. He  
gaue hym an herytage, and par-  
ted the fyrste frutes vnto hym.

unto

the sonne of Wyath.

Unto hym ipecyallye he appoynted  
the bread for sustenance (for the priests  
did eate of the offerings of the  
Lorde) thys gaue he vnto hym and  
his seide. Els had he no heritage nor  
porcyon in the lande and wyth the  
people. For the Lorde hym selfe in  
hys porcyon and inherytaunce.

Am. xvi. 6  
Exo. xxv. 8  
Le. xlii. 13

Deu. xxi. 17.  
and xxiii. 15  
Exo. xlii. 13

The thyrde noble and excellent  
man is Whinches the son Eleazer,   
whych pleased the God of Israell  
because he had the zeale and feare  
of the Lorde. For when the people  
were turned backe, he put hym selfe  
forth ryght soone, and that wyth a  
good wyll, to pacifye the wrathe of  
the Lord toward Israell. Therefore  
was there a couenaunte of peace  
made wyth hym, that he shoulde be  
the principall among the ryghteous  
and the people, that he and hys po-  
steritie shoulde haue the offyce of  
the Priesthoode for euer ( Lyke as  
ther

Am. xvi. 6



The booke of Iesus.

ther was made a couenaunt with Dauid of the itybe of Iuda, that from among his sonnes onely ther shuld be a kynge (And that Aaron also & his sede shuld be the heretage, to giue vs wylidome in our hart, to iudge his people in rightuousnes, that his goodes shuld not come into forgetfulnesse, & that theyr honour myght endure for ever.

The prayse of Iosue, Caleb, and Samuell.  
Lapi. xlv

Iosue. xii c  
Nu. xxi d  
De. xxxiii b  
Iosue. i. a

**O**nly and strong in battaile was Iesus the son of Naue whych in stead of Moyses the Prophet was giuen to be captayne of the people whych accordynge vnto hys name was a great sauour vnto the electe of god, to punyche the enemyes that rose vp against Israell, that Israell myght optayne theyr inheritance. O howe great noble and excellēt was he whē he lyfte vp hys hand

sonne of the Syzache.

hand, and drew oute hys sweard  
agaynst the Cetyes: Who stode so  
manly before hym. For the Lorde  
hymselfe broughte in the enemyes.

Stode not the sunne still at hys  
commaundement, and one daye was  
as long as two? He called vpon the  
hpest and moſte myghtye, when the  
ennemyes pleased vpon hym on e-  
uery syde: and the lorde hearde hym  
wth the hayle stones. They smote Iosu. 8. 6  
the heythenes people mightely and  
in fallynge Downe, they slew all the  
aduersaries, so that the heathē knew  
hys hoste, and all hys defence, that  
the Lorde hym selfe fought against  
them, for he folowed vpon the mygh-  
tye men of them.

In the time of Moyses also he and Ex. xlii. a  
Caleb the sonne of Iephune, dyd a  
good worke, whyche stode agaynste  
the enemyes wth held the people  
fro syn, & killed þe wycked murmo-  
g. i. ryng



Num. xxvi. 8

Jos. xiii. c

rynge. And of syre hundreth thousand  
people of fote they two were perser-  
ued to bring them into the herptage,  
namely, a lande that floweth wyth  
mylke and hony. The Lorde gaue  
strength also vnto Caleb, which re-  
mayned wyth hym vnto hys age so  
that he went vp into the hye places  
of the land, and hys sede conquered  
the same for an herptage, that al the  
chyl dren of Isracell myght see howe  
good a thyng it is, to be obedyente  
vnto the lord. And the iudges or ru-  
lers (euery one after his name) whose  
harte went not a whozunge, nor des-  
parten from the Lord, and that for-  
soke not the Lorde, vnfaythfullye,  
whose remembrance hath a good re-  
porte, yf theyr bones shal come out of  
theyr place, and their names shal ne-  
uer be chaunged (but honoure re-  
mayneth stil w the chyl dren of those  
holy men.) Samuell & prophet belo-  
ued

sonne of the Syrach.

ued of the Lorde, ordeyned a kynge <sup>i. Re. x. a</sup>  
& anointed the princes ouer þe people  
In þe law of þe lord ruled he, & iud=  
ged the cōgregacyon & the lord had  
respekte vnto Jacob. The prophet  
was found diligēt in his faithfulness <sup>i. Re. vii. a</sup>  
yea in hys faythfulness was þe faith=  
fulness of the bysyon knowē. He cal=  
led vpon the lord the Almyghtye,  
when þe enemies pleased vppon him  
on euery side what time as he offered  
the sucking lambes. And the Lorde  
thōdred from heauen and made his  
voyce to be harde w a great noyse.  
He discōfytēd the Prynces of Tyre  
and al the ruler of the Phelystines. <sup>i. Re. xii. a</sup>  
Before hys last end he made prote=  
stacion in the sight of the lord and  
his anoynted that he tooke ney=  
ther substaunce nor good of anye  
man no not so much as a shoo and  
no mā might accuse him. After this  
he tolde that his ende was at hande  
g. ii. and



The booke of Iesus,  
and shewed the kynge also hys ende  
and death, and frome the earth lyfte  
he vp hys voyce in the Prophecie,  
that the vngodly people shulde pe-  
ryshe.

The prayse of Nathan Dauid and Salomon  
Capi. xlvii.

**A**fterward in the tyme of king  
a Dauid, there rose vp a Pro-  
phete called Nathan : For lyke as  
st. Re. xii. a the faute is taken awaye frome the  
offerpynge, so was Dauid chosen out  
i. re. xvi. f. of the chyldren of Isracell. He tooke  
his pastime with the Lions as with  
kyddes and wyth beares lyke as  
wyth lambes. Slewe he not a Gys-  
aunte when he was yet but yonge,  
and tooke awaye the rebuke fro hys  
peple : What tyme as he toke a ston  
in hys hande and smote downe the  
proude Goliath wyth the sponge.  
For he called vpon the Best Lord  
whych he gaue hym strengthe in hys  
righte

The sonne of Syrach.

erghte hande, so that he ouerthrewe  
the myghty Gaiant in the battayle  
that he might set vp the horne of his  
people agayne.

Thus brought he hym to worship <sup>15</sup>  
about al Dynies, and made him to <sup>16. p. 111. b</sup>  
haue a good repozte in the prayse of  
the Lorde that he shulde weare a  
crowne of glory. For he destroyed  
the enmyes on euery syde, rooted  
out the Phyllystynes hys aduersari <sup>11. 12. b. b.</sup>  
es, and breake theyr horne in sunder  
like as it is broken yet this day, In  
all hys workes he praysed the hest  
and holpest, and ascribed the ho- <sup>11. p. a. xxi.</sup>  
noure vnto hym. Wpth hys whole <sup>a.</sup>  
hart did he prayse the Lord, and lo  
ued god that made hym. He sette  
syngers also before the Altar, and  
in theyr tune he made swete songs.  
He ordayned to kepe the holy dayes  
worshipfully, and that the solēpne  
feastes thozow the whole yere shuld  
g. iii. be



1

The booke of Iesus

be honorably holden, with praisſing  
the name of the Lorde, and wyth  
lyngyng by tymes in the mornyng  
in the Sanctuarie.

II. Re. xli. d  
iii. re. lii. c

**T**he lorde toke away hys ſyns  
and exalted his horne for cur. He  
gaue him the couenaunt of the king-  
dom, and the trone of worſhypp in  
Iſrael. After him there roſe vp the  
wyſe ſonne called Salomon. and  
for hys ſake he droue the enemyes  
away far of. This Salomon rayg-  
ned with peace in his tyme (for god  
gaue hym reaſte from hys enemyes  
on euery ſyde, that he might buylde  
hym an houſe in hys name and pre-  
pare the Sanctuarie for euer lyke  
as he was wel inſtruct in his youth  
and fylled wyth wyſdome and vn-  
derſtandynge, as it were wyth a wa-  
ter floude, he couered and fylled the  
whole land wyth ſymplytudes and  
wyſe prudent ſentences.

Hys

The sonne of Syrach.

His name went a broode in the yles  
because of his peace he was beloued  
All landes maruayled at hys songs  
prouerbes, similitudes, and at hys  
peace, and at the name of the Lorde  
god whych he is called the god of Is- ii. Reg. x. 6  
rael. He gathered golde as tyn, and iii. Re. xi. 5  
he had as much syluer as lead, he  
was moued in inordynate loue to-  
warde women, & was ouercome in  
affectiō. He stayned his honour and  
worshyp, & his posteritie defyled he iii. re. xlii. 7.  
also, in byrnyng the wrath of the ii. re. vii. c.  
lorde vpon his children, and sorow  
after his ioye, so that hys kyngdom  
was deuyded, and Ephraim became  
an vnfaithfull and an vncoustant  
kingdō. Neuerthelesse God forsoke  
not his mercy, neither was he utterly  
destroyed: because of his works that  
he shuld leaue hym no posterite. As  
for the sēde that came vpon hym  
whych he loued, he brought it not  
g. iii. utterly



The booke of Iesus

iii. re. xii. b bitterlye to naughtie, but gaue yet a  
iii. re. xii. d tēnant vnto Iacob, & a rote vnto  
 David out of hi. Thus rested Sa-  
 lomon wpth his fathers, and out of  
 hys fede he left behind him a very fo-  
 lishnesse of tge people, and such one  
 as had no vnderstanding euē. Ro-  
 boam, whyc he turned away the pro-  
 ple through his councel, & Jeroboā  
 the son of Nabat, which caused Is-  
 rael to synne, and shewed Ephraim  
 the way of vngodlines: In so much  
 that theyr sinnes and misdoedes had  
 the vpper hande so sore that at the  
 last they were dzyuē out of the land  
 for the same: yea he sought out and  
 brought vp all wyckednes, tyll the  
 ven geaunce came vpon them.

The prayse of Eliab, Elizeus. Ezekiah and  
 Elay. Capt xlviii.

i. lre. xlii. **W**hen stode vp Eliab the pro-  
 phete as a fyre, & hys worde  
 brente lyke a cresset. He brought an  
 hunger

the sonne of Byrach.

houget bpō them, and in his zele he  
made them few in number. For they  
might not alway wpyth the cōmaun=  
dementes of the lord. Thowwe the  
word of the lord he shut the heauē,  
and thze tymes brought he the fyre <sup>iii. re. xviii.</sup>  
downe. Thus became Eliah hono=<sup>iii. re. i. s.</sup>  
rable in his wondrous dedes. Who<sup>e.</sup>  
may make his boost to be lyke him? <sup>iii. re. xvii.</sup>  
One that was deade rayscd he bp<sup>e.</sup>  
from death, and in the worde of the  
hyste he broughte hym oute of the  
graue againe. He cast downe kings  
and destroyed them, and the honou=  
rably frō theyr seate. Upō the moūt  
Sina he hearde the punyshmente,  
and vpon Horeb the iudgement of  
the vengeaunce. He propheted recō=  
pensyng vnto kynge. And ordeined <sup>iii. reg. xix.</sup>  
p̄phetes after hym. He was taken <sup>iii. reg. xi.</sup>  
bp in the stozme of fyre in a Charet  
of horses of the lord. He was ordcy=  
ned in the reprouynges in tyme to  
paci



The booke of Iesus

Exce. l. a

pacify the wrath of y<sup>e</sup> Lorde tourne  
the hartes of the fathers vnto y<sup>e</sup> chil  
dren & to set vp the tribes of Iacob a  
gayne. Blessed were they that saw  
the, & were garnished in loue, for we  
lyue in lyfe (but after death we shal  
haue no suche name) (Elias was co-  
uered in y<sup>e</sup> storme, but heliscus was  
filled wyth hys spryte. While he ly-  
ued: he was afrayde of no pryncce: &  
no man myght ouer come hym.

W  
iii. re. ii. ce  
iii. iii

iii. re. xlii d  
iii. reg. vi.  
iii. xlii

Ther could no worde deceaue him,  
and after his death his body prophe-  
cyed. He dyd wōders in his life, and  
in death were hys workes maruey-  
lous. For all thys the people amēde  
not neyther departed they frō theyr  
synnes, till they were carryed away  
prysoners oute of the lande, and  
were scatetd abroad in all countrey  
es, so that of them there remayned,  
but a very lytle people, and a pryncce  
vnto the house of Dauid. Howe be

iii. re. xviii  
a

the sonne of Syrach.

It some of them dyd i yght, and some  
heaped vp vngodlyneste.

Hezekias made hys cytye stronge,  
conueyed water into it, dygged tho-  
row the stony rocke to yron, & made  
vp a wel by the water syde. In hys  
time came Sennacherib vp, & sente  
Rabliakes, lift vp his hand against  
Sion, and defied the wpth greate  
pyde. Then trumblid their hartes  
and handes, so that they sorowed  
like a woman trauayling with childe  
So they ealled vpon the lord, which  
is mercyfull, and lyft vp theyr han-  
des before him. Immediatlye the  
lorde hearde them out of heauen: he  
thought no more vpon theyr synnes,  
nor gaue them ouer to theyr ene-  
mies: but deliuered the by the hande  
of Elaye. He smote the hoooste of the  
Assyrians, & hys aungell destroyed  
them. For Hezekias had done the  
thynges that pleased the Lord and  
remayned

li. pa. xxi a  
liii. re. vii c  
Esa xxxv e



The booke of Iesus

W. Re. xix. 9

III Re. xxb

Isa. lxx. b

remayned steadfastly in the waye of  
dauid his father. Which say was  
great & faythful in his visions. In  
his tyme the same went backward, &  
he lengthened the kyngs lyfe. With  
a ryght spirite prophced he, what  
shuld come to passe at the laste, and  
to such as were sorowfull in syon  
he gaue consolacion, wherwith they  
might cōfort the selues for euermore.  
He shewed thinges that were for to  
com & secret or euer they com to passe

Of Iosiah Bezechiah David Iereml Ezechiel  
Ierobabel Iesus Nehemiah Enoch & Ioseph.  
Lapi. xlx.

III. re. xxi.

a. and. xxi.

ix. Par. xxx

III. a

**T**he remembraunce of Iosias is  
like as whē the Apotecary ma-  
keth many precious swet smel-  
lyng thinges to gether. His remem-  
braunce shalbe swet as hony in all  
mouthes, and as the playng of mu-  
sycke at a banketh of wyne. he was  
appoynt

the sonne of Syrach.

Appoynted to turne the people agayne and to take away al abhominacion of the vngodlye. He directed hys hart vnto the lord & in the tyme of the vngodli he set vp the worship of god agayne. Al kynges (excepte Dauid: Azechyah, & Josiah comitteth wyckednesse) for euen the kynges of Juda also forsoke the law of God for they gaue theyr honoure vnto other, theyr honoure and worshippe also to a straunge people.

Therefore, was the electe cytye of <sup>is</sup> the sanctuary brente with fyre, and <sup>4. re. xxv. d</sup> the streates therof laye desolat and wast in the land of Jeremy, for they intreated hym euell, whiche neuertheles was a prophete ordeyned fro hys mothers wōbe that he myghte roote oute, breake of and destroye, and that he myght buylde vp, and <sup>Jer. i. a</sup> plante agayne. Ezechuell sawe the gloze of the lord in a vysion, which was



The booke of Iesus.

was shewed him vpon the charet of 8  
Cherubins. for he thought vpon the  
enemies in the rayne, to do good vnto  
to suche as had ordered theyr wayes  
a ryghte. And the bones of 8 twelve  
prophetes flozysched fro out of theyr  
place for thei gaue cōforte and con-  
solactiō vnto Iacob, and delyuered  
the faythfully, Howe shal we praise  
Zorobabel, whyche was a rygne in  
the ryghte hande.

Agge. ii. a

i. Eld. iii. a

iii. Eld. v. a

Agge. i. c.

and. ii. a

So was Iesus also the sonne of  
Iosedec: these mē in their time buil-  
ded the house, & set vp the sactuary  
of the Lord agayne. whych was pre-  
pared for an euerlastyng worshyp.

ii. Esdr. i. a

ii. Esdr. 4. a

And Nehemias is alway to be cō-  
mēded, which set vp for vs the wal-  
les that were broke down, made the  
portes and bares againe, & builded

Gene. v. c.

Eccl. xliii. b

Heb. xii. a

warehouses of the new: But vpon  
earth is there no man created lyke  
Enoch, for he was taken vp fro the  
earth

the sonne of Syrach.

earth. And Joseph: which was lord Gene. xxi. 2  
xlii. 2. xlv  
of his brethren, and the vpholder of  
hys people: hys bones were coue=  
red and kept. Seth, and Sem, were  
in great honour amonge the people  
and so was Adam aboue all the bea=  
stes, when he was created.

Of Symon the sonne of Oniath.

Capit L.

**S**ymon the son of Onias the ii. Mach.  
iii. iiii.  
hys priest: whych in hys lyfe  
set vp the house agayne, and in hys  
dayes made faste the temple. The  
height of the temple also was foun=  
ded of hym, the double buyldynge,  
and the hys walles of the temple. In  
hys dayes the welles of water flou=  
wed out, and were exceeding full as  
the sea. He toke care for hys people,  
and deliuered them from destruction.  
He kepte hys citie and made  
it strong that it should not be seged.  
He dwelte in honour and worshyp  
amonge



The booke of Iesus.

among his people and enlarged the  
enteraunce of the house, & the couite.  
He gaue light as the morninge star  
in the myddest of the cloudes, and  
as the moone whē it is full: He shyn-  
ned as the sunne in the tēple of god  
He is as bryghte as the rayne bowe  
in the sayre cloudes, and flozzyeth  
as floures and roses in the sprynge  
of the yere, & as lilyes by the ryuers  
of water. Lyke as the braunches  
vpon the mount Lybanus in the tyme  
of sommer, as a fyre and insence  
that is kyndled. Lyke as an whole  
ornament of pure golde, set wyth al  
maner of precyous stones, & as an  
olue tree that is scutfull and as a  
cypres tree that groweth vp an hye.  
28 Whē he put on the garment of ho-  
nour, & was clothed wythal bewty.  
Whē he went to the holy Altar to  
garnish the coueting of the sanctu-  
ary, whē he toke the porcyons oute  
of

the sonne of Sprack.

of the prelates haude, he him self stod  
by the herth of the aulter, and hys  
brethren roude aboute in order. As  
the braunches of Cedar tree vpo the  
mount Libanus, so stode they round  
about hym. And as the braunches of  
the olyue tree so stode al the sons of  
Aaron in the glory, & the oblations  
of the lord in theyr handes, before al  
the congregacion of Israell. And  
that he might sufficientli perfourme  
his seruice vpon the aulter and gar-  
nyshe the offering of the hiest god, he  
stretched out hys hand and tooke of  
the drynkoffering, and poured in of  
the wyne: so he poured vpo the bot-  
tome of the Aulter a good smel un-  
to the hiest prince. Then began the  
sons of Aaron to sing, & to blow in  
trumpets, & to make a great noyse,  
for a remembrance & prayse vnto the  
lord. The were al the people afrayd  
and fel downe to the earth vpo theyr

h.i.

faces



The booke of Iesus

faces to worſhypppe the lord theyre  
god, and to geue thanks to the Al-  
myghty god. They ſong godly alſo  
with their voyces, ſo that ther was  
a pleaſaunt noiſe in the great houſe  
of the lord. And the people in theyre  
prayer: beſought the lord the hieſte  
that he wold be mercifull to the ho-  
nour of the lord were perſourmed

¶ Thus ended they theyre minitra-  
cyon and ſeruyce. Then went he  
down and ſtretcheth out hys hands  
ouer the whoole multytude of the  
people of Iſraell, & they ſhuld geue  
prayſe and thanks out of their lyps  
vnto the Lord, and to reioyce in his  
name. He beganne yet once alſo to  
praye: that he mighte openly ſhewe  
the thanks geuyng before the hye-  
eſt namly thus. ¶ Geue prayſe and  
thākes (ye al) vnto the lord our god  
whych hath euer done nobell & gret  
thynges whiche hath increased oure  
dayes

Dates fro out mothers wombe, and  
 Delt with vs according to hys mer-  
 cye, that wyll geue vs the ioyful-  
 nes of harte and peace for our tyme  
 in Israell. Which faithfully kepeth  
 his mercy for euermore and alwaye  
 delyuereth vs in due season.

There be two maner of people that I  
 abhorre from my hart: as for the  
 thyrde whom I hate, it is no people.  
 They that syt vpon the mountaine of  
 Samarea, the Philistines, & the fo-  
 lysh people that dwel in Sichilinis  
 I Iesus the son of Syrach Elea-  
 zarus of Ierusalē, haue tokened vp  
 these in formacions and documētes  
 of wisdom and vnderstāding in this  
 boke and poured oute the wysdome  
 of my hartte. Blessed is he that exer-  
 cyseth hym selfe therin, and whoso  
 taketh such to hart, shalbe wyse for  
 euer. If he do these thynges, he shal  
 be strong in all. For the lyghte of  
 h. ii. the



The booke of Iesus  
the lord leadeth hym.

The prayse of Iesus the sunne of Syrach.  
Capi. l.i.

**I** wyll thanke the, o Lorde, and  
kyng & prayse the o god my sa-  
uour, I wyll yelde prayse vn-  
to thy name, for thou art mi defēder  
and helper, and haste preserved my  
bodi from destruction, frō the snare  
of trayterous touniges, and frome  
the lips that ar occupied with lyes.  
Thou hast ben my helper, frō such  
as stode vp against me, and hast de-  
liuered me after the multiptude of  
thy merci, & for thy holy namis sake  
Thou hast deliuered me from the  
roaryng of thē that prepared them-  
selues to deuoure me: out of the hā-  
des of such as fought after my lyfe:  
from the multiptude of thē that trou-  
bled me, and went about to set fyre  
vpon me on euery syde, so that I  
am not brente in the myddest of the  
fyre

the sonne of Syrach.

fyre. From the Depe of hell, from an  
vncleane tounge, from lycng words  
from the wicked kynge and from an  
vnrighuous tounge. My soule shal  
praysle the lord vnto death, for my  
lyfe drew nye vnto hel down warde

They compassed me round aboute  
on euery syde, and ther was no man  
to helpe. I looked about me, yf there  
were any man that would succoure  
me: but ther was none. Then thou-  
ght I vpon thy mercy. O Lord, and  
vpon the actes that thou hast done  
euer of olde, namelye, that thou de-  
liuerest suche as put theyr truste in  
the, and ryddest them out of the hā-  
des of the Heathen.

Thus lyft I vp my prayer fro the  
erth, and praid for deliuerance from  
death. I called vpon the Lord: the  
father of my Lord, that he wold not  
leau me wythout helpe, in the daye  
of my trouble, and in the tyme of the  
prou



The booke of Iefas

proud: I wyll prayse thy name continually, yeldig honour & thāks vnto it and so my prayer was heard.

Thou sauedst me from destruction and deliueredst me frō the vnrigh-  
tuous time. Therefore wyll I ac-  
knowledge and magnify thy name  
O Lorde.

Whan I was yet but yong, or e-  
uer I went astraye. I despyed wys-  
dome openly in my prayer. I come  
therefore before the Temple, and  
sought her vnto the laste. Then flo-  
rished she vnto me and a grape that  
is soone ripe. My harte reioyced in  
her, then wente my foote the ryghte  
wai, ye frō youth vp, sought I after  
her, I bowed downe myne eare and  
receaued her, I founde me muche  
wysdom, & prospered greatly in her  
Therefore wyll I ascrybe the glorie  
vnto him that geueth me wysdom:  
for I am aduised to do ther after.

I

**I** wpll be gelouse to cleaue vnto  
the thing that is good, so thal I not  
be confounded. My soule wrestled  
with her, and I haue bene dilygent  
to be occupied in her I lift vp mine  
handes on hye, then was my soule  
lyghtened thozow wysdom, that I  
knowledge my folyshnes. I ordred  
my soule after her, she and I were  
one harte from the begynnyng and  
I found her in clemmes. And ther-  
fore thal I not be forsaken.

My hart longed after her, & I gat  
a good treasure. Thozow her the  
lord hath geuen me a newe tounge,  
wherwith I wyl praise him. Com  
vnto me ye vnlerned & dwell in the  
house of wysedome, wythdrawe not  
your selues from her, but talke and  
commen of these thynges for youre  
soules are very thyrstye. I opened  
my mouth and spake.



The booke of Iesus

**O** come an bye wysdome wythout  
mony: bowe downe your necke un-  
der he yocke, and your soule shall  
receyue wysdome. She is harde at  
hande, and is contente to be founde  
Beholde wyth your eyes, how, that  
I haue had but litle labour, & yet  
haue founde much reste. **O** receyue  
wysdome, and ye shall haue plen-  
tuousnes of siluer and gold in pos-  
sesson. Let your mynde reioyse in  
hys mercy, and be not ashamed  
of his praise. Worke his worke  
by tymes and he shall ge-  
ue you your reward  
in due time.

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